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INFANT BAPTISM DEFENDED

BY REV. RICHARD S. MASON. D.D.

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# THE BAPTIZING OF INFANTS

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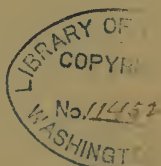
## OBJECTIONS OF ANTI-PÆDO-BAPTISTS.

BEING AN ANSWER TO

"A TREATISE ON INFANT BAPTISM, BY T. H. PRITCHARD, D. D.,  
PASTOR OF THE RALEIGH BAPTIST CHURCH."

*Pritchard*  
BY  
R. S. MASON, D. D.,

*Rector of Christ Church, Raleigh, N. C.*

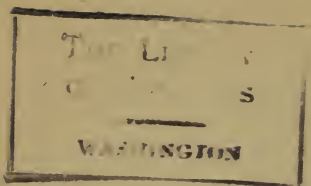


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## INTRODUCTORY OBSERVATIONS.

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THE author of the following tract, the Rev. Dr. R. S. MASON, having been called to his rest before the completion of the work, allowance must be made for some things omitted, and some expressed otherwise than his careful review and finishing hand would have left them. In his last hours, speaking of those opinions and views which he desired to have published, to further the cause of scriptural truth, and the peace and prosperity of the Church, he said: "But everything ought to be written in the most kindly and conciliatory manner."

In the matter of what he left, no change has been made, but only in the manner of expression, in a few places. Whatever has been added is indicated by [ ] brackets.

There appear to be several preliminary considerations, proper to be attended to before examining the proposed subject, in order to place the mind in its right attitude.

1. The question is not whether there is such an institution as *Infant Baptism*, no more than wheth-

er there is such an institution as *Adult Baptism*, there being as much authority for one as for the other in Holy Scripture, and no more. But the question is properly, whether infants are to be excluded from Baptism, and so from the Church and kingdom of God, as visibly known on earth, or whether there is no just ground for this proceeding. 'Tis for the rights of the Innocents.

2. It is to be observed that, whereas the Anti-Pædo-Baptists speak of the conditions on which Baptism is to be received (or given), as found in Scripture, most of the places alleged are not proper for their purpose, none sufficient. In Mark xvi. 16, "He that believeth and is baptized shall be saved, he that believeth not shall be damned," the terms of salvation, or of an externally and visibly ratified covenant of salvation, are stated, not the qualifications of Baptism. So in John iii. 5: "Except (any one) a man be born of water and of the Spirit, he cannot enter the kingdom of God," the terms of entering, or the conditions without which one cannot enter the kingdom of God, are stated. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. Here are the terms on which remission of sins and the gift of the Holy Ghost are offered to certain persons—most, if not all of them, men who had come from many places to the feast at Jerusalem. But if any one asks, "What are stated in Scripture to be the terms or qualifications on which Baptism is to be received, without which it is not to be?" the answer must be, they are not stated, but infer-



red. But suppose any quote the question of the eunuch, in Acts viii. 36, "What doth hinder me to be baptized?" and the answer, "If thou believest with all thine heart thou mayest." Yet, this is not a statement of the terms on which Baptism was to be received in general, but a decision upon the case of that man, who appears to have been from a heathen country. To found a universal rule upon this is to found it upon an inference, which may be warrantable, or unwarrantable. The qualifications or terms upon which Baptism is to be received are not stated in Holy Scripture, but depend upon the character and circumstances of the person concerned.

3. It is a fundamental question that ought to be decided in every one's mind, and felt in his heart, whether the Church on earth resembles a human society or club, into which members are admitted solely on the judgment of its members, that the new member is prepared, at the time, to perform all the functions of any member, so that the strength and influence conferred by each new member on the society is the principal thing; or whether the benefits mercifully conferred by God, in the Church, are the chief, though not the only thing to be thought upon. Or, more particularly, is Baptism merely a mark of profession? Or does God in it *promise* to give anything, any blessing, any spiritual good? and is not an infant in need of, and capable of the blessing, and the spiritual good? But say that he may grow up and show himself a rejecter of it. So may a person baptized in adult age.

The following pages are published under the full

persuasion that the facts, stated as such, are so entirely correct, and the selection and arrangement of them so remarkable, as must be exceedingly valuable in removing from many minds doubts and difficulties, caused by objections raised by Anti-Pædo-Baptists ; and that, though all the *opinions*, herein expressed, may not be agreed to by all, *the facts*, as supported by Scripture and history, cannot be disputed, nor the arguments deduced from them, as establishing the Baptizing of Infants, confuted by any one. Respect for his venerated memory has prevented the attempt to add anything more, from a less worthy hand, than seemed necessary.

R. H. M.

# BAPTIZING OF INFANTS DEFENDED.

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DR. THOMAS H. PRITCHARD:—

REVEREND SIR:

I have read carefully your tract against Infant Baptism, and as soon as other occupations fairly permit, I begin my reply. But before proceeding to the main subject, and to the consideration of your argument, I think fit to make a few preliminary remarks on your manner of conducting this controversy.

You state on the first page of your Preface, "Thus far the controversy has been conducted, in the main, with marked courtesy, and in an excellent spirit." And, again, on page 115, you say you "have written kindly and courteously." So far as you are concerned in this controversy, I cannot agree with you; for on page 33, you style certain arguments as disreputable, and say that (p. 34) "Any brain that could put two and two together, could here find authority for the communing of females," by which you would represent us as either false or foolish, or both, according as the disreputable applies to our sincerity or intelligence. On page 86, and elsewhere, you endeavor to exhibit us as here-

tics—as holding what you call the heresy of Baptismal Regeneration. I wonder how long since this name was given to it, even by Baptists? You try to represent, but, of course, without proof, that “Infant Baptism has covered Germany with the dead corpse of a baptized infidelity” (97); and by your quotation from Baptist Noel, you appear to rank the Church of England no higher. Do you regard the Episcopal Church in this country in the same light? I dare say. But what of the Presbyterians, Methodists, and Independents, both of Europe and this country, are they also so corrupt? You represent, again, that many who remain in Pædo-Baptist churches do not believe in Infant Baptism, and, that in remaining “connected with Pædo-Baptist churches, are false to God and his truth in so doing.” Now, whatever you may think of this manner of speaking of us, I think it very scant courtesy.

Further, you have made assertions which are certainly incorrect. I cannot suppose one held in such, and no doubt, deserved esteem, in the community, would wilfully misrepresent; but you have probably too implicitly and carelessly followed the guides to whom you candidly confess yourself so much indebted, or else are strangely unacquainted with common facts of literature and ecclesiastical history. Thus, you speak of Coleridge, the metaphysician and poet, as being an Episcopal clergyman. I supposed every one, at all acquainted with the writers of the present century, knew something of the history of Coleridge; and this is the first time I ever heard he had been in orders.

You tell us Gregory the Great was born A. D. 328. Gregory the Great lived in the latter part of the sixth century. I never heard that he was more than two hundred years old at the time of his death, nor know where to find the particulars you mention of him. You have, no doubt, confounded him with another Gregory. I supposed a reader of the history of England during the Saxon Heptarchy, to say nothing of ecclesiastical history, would have known who Gregory the Great was. There are other mistakes which you have strangely made, that shall be noticed in their place.

Thirdly, you make quotations from authors, but do not always tell us where they are to be found; how, then, can we be sure they are correct? And from the manner in which the guides you so implicitly follow deal with Tertullian, I cannot have too much confidence in their assertions. You quote from Coleridge a terrible denunciation of Infant Baptism. Where does he say so? I do not suppose he was a very firm believer in Infant Baptism, but a passage, to follow below, from his "Aids to Reflection," on the subject of Infant Baptism, is hardly consistent with the passage you adduce as taken from him.

Fourthly. You have twice quoted Bishop Taylor, once on p. 27, and again on p. 66. In the first of these quotations—as my opinion of your character would lead me to believe—you seem ignorant of the fact that the words are taken from his "Liberty of Prophesying," in which he avowedly set forth the Anti-Pædo-Baptist's argument against Infant Baptism. These arguments were fully answered by Dr.

Hammond, and afterwards by the bishop himself. The second quotation is, according to Dr. Wall, in the bishop's "Dissuasive from Popery," and not from his "Liberty of Prophecy," but you have omitted what is a very important part of the bishop's opinion, "That it is proved enough from Scripture as to the lawfulness." (See Wall's "History of Infant Baptism," vol. 2, ch. 2.)

Further, you make many assertions of which you give no proof. For instance, on page 79, you cite a number of cases of persons not baptized till adults, whose fathers and mothers were Christians *at the time of their births*. Not a single case of all the list have you attempted to prove, nor, indeed, can you. There is one case on record of the kind, but very doubtful; you have mistaken the case, however, and I certainly shall not set you right, but leave you to find out the mistake yourself.

Lastly, I think I have great reason to find fault with your want of fairness in dealing with us. You wish, evidently, to represent Infant Baptism as leading to irreligion and immorality, and, among other instances, you represent some of its advocates, at least, as being the patrons, because its advocates, of grog-shops and gambling houses. To deal with us justly, why did you not adduce the condition of the different bodies of Christians in this city, or in this State, and show how much superior the Baptists, as you call yourselves, are in piety and morals to the others, to the Presbyterians, Methodists, Roman Catholics, Episcopalians? How much more devout towards God! how much more true and just in all their dealings towards man! how much more chaste

and temperate! How studiously in their revivals they take care that those who, after a life of gross sin, profess repentance and faith for baptism, shall for six months or a year give proof that their repentance and faith is true, and that their profession of them arises from neither mere excitement nor a passing sympathy, nor something worse; and that whilst the four communions mentioned above are the notorious patrons of grog-shops and gambling saloons, the so-called Baptists were as notorious for their abhorrence of all such things! But instead of bringing examples from those around you, which, of course, you could not, you travel us off into Germany, no one knows where—do you know yourself?—to charge upon Infant Baptism that which is plainly, if it exist at all, the consequence and perversion of a state establishment of religion. As well

\* \* \* \* \*

From these remarks I pass to the main subject, the divine authority for the baptizing of infants.

It is manifest that the Jews, at the coming of our Saviour, must have been well acquainted with the practice and initiatory character of Baptism, for the Scribes and Pharisees, sent to demand of John the Baptist his object in baptizing, do not ask, “What are you doing? What rite or ceremony is this you are practicing?” But, why do you practice it? If he had been Elias (Elijah, Mal. iv. 5), or that prophet (Deut. xviii. 15, 19), the Messiah, the Christ, they could have understood his baptizing; but as he disclaimed being any one of these, they demanded why he practiced this rite, and practiced



it in the instance of Jesus. (See Lightfoot, "Hor. Heb.," on Matt. iii., v. 6, obs. 2, and Mosheim, "De rebus Christianorum ante Con.," § 5, p. 67.) That this notion of an initiatory baptism was really entertained by the Jews, we learn from their own authors. "By three things," says Maimonides (the great interpreter of the Jewish rites), "was Israel brought into covenant, by circumcision, by baptism, and by sacrifice." With this practice of baptism agree the words of the Apostle St. Paul, who, being a "Pharisee, and the son of a Pharisee," and "brought up at the feet of Gamaliel," must have been well acquainted with all the Jewish rites and ceremonial practices: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 1, 2). Thus the Talmud, in which the rites and ceremonies of the Jews are set forth, says, "Israel," that is, the Israelites, "do not enter into covenant but by these three things, by Circumcision, and Baptism, and Peace-offering." (2.)

As the native Jews were thus said to be originally entered into covenant with God by baptism, as well as by circumcision, so baptism was deemed necessary, as well as circumcision, for the admission of proselytes into the Jewish covenant. Thus it was a common axiom, that no one was a proselyte until he was circumcised and baptized. And when it was disputed what constituted a proselyte, whether he that was circumcised and not baptized were a proselyte, Rabbi Eliezer replied, "Yes; for we thus find, respecting our fathers," as Abraham and Isaac,



“that they were circumcised, and not baptized.” But suppose him baptized, and not circumcised, what to say of him? Rabbi Joshua replies, “He is a proselyte, for we thus find it to be the case with women, who are baptized, but not circumcised.” But the wise men say, “Is he baptized, and not circumcised, or is he circumcised, and not baptized, he is not a proselyte until he be both circumcised and baptized.” And, again, “When a Gentile wishes to betake himself to the covenant of Israel, and to be received into fellowship, and to place himself under the wings of the Divine Majesty, and to take upon himself the yoke of the law, circumcision, baptism, and a voluntary oblation are required; but if it be a woman, baptism and oblation.”

But they were in the custom to baptize infants most commonly with their parents. “If with a proselyte,” says the Gemara, “his sons and his daughters are also made proselytes; what has been done by the father turns out for their good.” But Rabbi Joseph says, “When they may retract;” the gloss on which is, “This is to be understood of little children who were made proselytes with their parents.” And, again, “If a little child be deprived of its father, and the mother bring it to be made a proselyte, they baptize him according to the sentence” [or determination or rite] “of the Sanhedrim, namely that three men be present who now stand to him in place of his father.” Here we may see that the origin of sponsors was earlier even than the Christian religion [or dispensation]. Again, Rabbi Hezekiah, in the Jerusalem Talmud, says: “Behold, one finds an infant cast out, and baptizes

him in the (nomine) name of a servant, do you also circumcise him in the name of a servant; if in the name of a freeman, do you circumcise him in the name of a freeman?" The distinction here made St. Paul may refer to in Gal. iii. 20: "There is neither Jew nor Greek, there is neither *bond nor free*, there is neither male nor female; for ye are all one in Christ Jesus." The Apostle does not say adult or infant, *for no such distinction had ever existed*. And let it be further observed, that whatever may be said to explain away the baptizing of infants in the baptizing of the many households mentioned in the Acts, and in St. Paul's Epistles to the Corinthians, St. Paul did recognize the baptizing of infants; for when he speaks of a whole people being baptized (1 Cor. x. 1, 2), infants must have been included. We talk of Adult Baptism and Infant Baptism, as if there were two kinds of baptism. There is but one. The adult is baptized on the profession of repentance and faith, and takes upon himself the obligations of the Gospel, and thus enjoys the blessings of the covenant of grace; the infant is baptized into the same covenant, to a subsequent repentance and faith, and to the same obligations of the Gospel, "when he comes of age to take them upon himself." Just as the Apostle informs us was the case with circumcision. "He that was circumcised was a debtor to the whole law," whether adult or infant. And, as Lightfoot justly remarks, "That when the Anabaptists urged that, 'as there is no command to baptize infants [specially], that they ought not therefore to be baptized,' the answer is plain: There is no prohibition of their being bap-

tized, therefore they are to be baptized. And the reason is obvious. The baptizing of infants in the Jewish Church was so well known, and in such frequent use, that nothing could well be more known, or in more frequent use. When baptism was then adopted as an Evangelical Sacrament, there was no need of any command to establish it." When our Saviour, then, speaks of baptism to Nicodemus, in John iii. 5, or gives commission to his Apostles, in Matt. xxviii. 19, 20, to baptize all nations, and, in Mark, makes baptism one of the covenanted titles to [or one of the conditions precedent to a promise of] salvation, infants are no more excluded from the benefits of the sacrament than are adults; there is no more express command to baptize adults than there is to baptize infants.

Some learned men, Anti-Pædo-Baptists especially, of course, have supposed that the custom of baptizing the children of proselytes was not derived by the Christian Church from the Jewish practice, but that the practice among the Jews was derived from the Christians. Besides the exceeding improbability of this supposition, as I shall show directly, it would be of very little, if of any, advantage to your cause. It would but change the nature of the argument. The Talmud, from which the quotations, as given by Lightfoot, are taken, consists, according to Dean Prideaux, of two parts, the Mishna, which is the text, and the Gemara, the comment of the Jewish Doctors on the text. The Mishna, according to Dr. Prideaux, was compiled about the year 150 A. D., that is but fifty years after the death of St. John, from traditions existing long before.

Now, the practice of baptizing infants being expressly mentioned in the Mishna, if this practice among the Jews were derived from the Christians, it would make the practice very early and very general in the Christian Church, as early, indeed, as the Apostolic times. "If a girl," says the Jerusalem Mishna, "be made a proselyte" (that is, baptized), "after she is three years and a day old," she is not to have certain privileges. The Babylonish edition adds, "If she be made a proselyte" before that age, she shall have those privileges.

But there is utter improbability that the Jewish practice was derived from the Christian. The Jews hated Christianity too cordially to adopt any of its practices. They valued their Talmud too highly, to make any additions to it, from such source. Besides, to become a proselyte, for the male three things, for the female two, were necessary; for the male, circumcision, baptism, and offering sacrifice; for the female, baptism and sacrifice. Now, no sacrifice could be offered after the destruction of the temple. This proselyte baptism is plainly supposed then to exist during the time of our Saviour and his Apostles, during the temple service. And how familiar this idea of proselyte baptism, and of infant proselyte baptism, was to the mind of the Jew, in our Saviour's time, we may judge from the words of St. Paul, which I have before quoted from 1 Cor. x. 1, 2. For certainly there were infants among those thus said by the Apostle to be baptized, and certainly the Apostle does not exclude them any more than he excludes the adults.

You adduce Bishop Burnet, and two distinguished

Presbyterian Divines, as confessing that there is no precept or rule in the New Testament for Infant Baptism [specially]. I am not so well acquainted with the writings of distinguished Presbyterian Divines as I could wish to be, and, therefore, cannot answer for them as I can, in a great degree, for Episcopal Divines, otherwise I might say for the former, as I do for the latter, that there was no necessity for your selecting Bishop Burnet, as *confessing* that there is neither rule nor precept, in the New Testament, for baptizing infants [specially]. For I certainly never met with one, or heard of one, who ever said there was any such rule or precept. It would be strange indeed, humanly speaking, if there had been any such precept. Our Blessed Saviour has instituted in general terms; He has given no more special rule, or precept, for adult, than He has for infant baptism. The adult receives the holy seal, the blessed pledge, through baptism, of his glorious privilege of adoption into the family and household of God, on his profession of faith and repentance, because he is capable of them; the infant receives the same glorious privilege, on the condition of subsequent repentance and faith, when he shall be capable of them. These the baptized child, when it comes to years of discretion, will openly profess in the rite of confirmation, when he or she shall voluntarily assume the obligations of the Christian covenant. I repeat, then, seeing that initiatory baptism for infants, as well as adults, [was] so well known, so commonly practised among the Jews, at the coming of our Divine Saviour, the demand is necessarily, not, "Where has our Saviour

*commanded?*” but, “Where has he forbidden infant baptism?” For, what plausible reason can be assigned why he should command a practice so notorious, just as notorious as the baptizing of adults, the latter therefore being no more commanded than the former? If our Redeemer had been pleased to say, “You, who are baptized yourselves, must have your children baptized,” he would, it is to be presumed, have considered this command requisite or proper; but he has not done so, because, as far as we can see, this was totally unnecessary. And, therefore, the baptizing of infants continues in the Christian Church, since it existed at the coming of Christ, and by him is nowhere forbidden, either directly, or by implication, but on the contrary, there are indications, as well as direct proofs, that infant baptism was practiced during the time of the Apostles, proofs from Scripture, proofs from antiquity, and nothing against it.

*From Scripture.* 1. I begin with John iii. 5. “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.” I shall not enter into a minute explication of this passage, as [that is] unnecessary. All I have to observe is that it was, till the time of Calvin, or perhaps of Wickliffe, universally interpreted of Baptism. I am not aware of any one exception. Even the Anabaptists themselves, as you were originally called, or Anti-Pædo-Baptists as we now name you, adopted the ancient interpretation. (Calvin’s “Institutes,” book iv., ch. 16, § 25.) Now most plainly these words of our Saviour do not exclude infants from baptism, but



if the passage is to be interpreted of Baptism, requires it for them. "Except a man," that is, any human being; the literal translation being "Except any one be born of water and of the Spirit."

2. The next passages are in Matt. xxviii. 19, and in Mark xvi. 15, 16. Supposing the latter genuine, these two commands must either have been given at the same time, thus constituting one command, of which St. Matthew takes the first part, and St. Mark the second part of the command; or else they are distinct commands given one very soon after the other. To begin with St. Matthew. In our English version, the term teach is twice used, first as a verb, then as a participle. "Go teach all nations, baptizing them," etc., and "teaching them," etc. But as a scholar you know very well—do you not?—that in truth, the first word, translated teach, and the second, translated teaching, are two entirely different words; that the first signifies to make, or receive as a disciple, or pupil, according to the lexicons (see Parkhurst's, Liddell and Scott, and Robinson's "Wahl"), and by general acknowledgment; and that, therefore, the proper translation is "Make or receive as disciples all nations,\* baptizing them, in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Now this command of our

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[\* Let any good Greek scholar be required to translate this sentence, "Make disciples of, or admit as disciples by baptizing," into Greek; and he must do it with the words *μαθητεύσατε βαπτίζοντες*. What is the force of the imperative aorist with the present participle? Is it not instrumentality or means?]

Saviour is so far from excluding infants, that it really includes them; for as it is for the discipleship of all nations, and no one, old or young is excluded, it follows all are to be admitted, first the parents then the children. You introduce the command from St. Mark with a great parade of assertion that it is the only specific command for baptism in all the Scriptures, by which assertion you ignore the passage from St. Matthew just recited, as well as that from St. John iii. 5, 6. In St. John it is expressly declared "Except a man (any one) be born of water and of the Spirit, he cannot enter into the Kingdom of God." And in St. Matthew it is an express command to baptize; whereas in St. Mark it is *not commanded*, but declared to be a *condition of Salvation, with belief*. The proper command is in the first part of the sentence. It is a command of general import. The word used signifies the act of a herald. "Go, make proclamation of the Gospel throughout the world." As to belief preceding baptism, one or the other must have preceded, and as the whole world was at that time out of the Church, and before infants could be baptized their parents must be first baptized, and therefore our Saviour places believing before baptism.

Now remembering always how certainly the baptism of the infant children of proselytes was known and practised among the Jews, at that time, what Apostle would for a moment suppose that the command of our gracious Redeemer, so peculiarly gracious toward children, meant that children, infants, should be forbidden the blessings of the most gracious covenant of the Gospel? The extraordinary



flourish of trumpets, with which your authority Carson accompanies his remarks, is therefore “vox,” or rather sonus, “et præterea nihil.”

Further, the interpretation which you have adopted from your authority, Carson, contains its own refutation, and is therefore altogether untenable; as thus, if by this commission faith must necessarily precede baptism, [or the baptism be invalid] and there can be no valid baptism without faith, [in the recipient] then it would not be possible to declare with certainty that any person had ever received Christian baptism; for it is plain, the faith spoken of by St. Mark must be a saving and true faith. It may possibly, in some cases, be a hypocritical pretence of faith; it may be a belief of one, as Simon the sorcerer, who is in the gall of bitterness and bond of iniquity. “In these and other cases which might easily be brought forward, would the baptism be a true, a valid, or invalid baptism?” What *would you do* in such a case, baptize the person a second time? as for instance Simon the sorcerer? Suppose you found out in a very short time after baptism that the person you had baptized was really at the time of his baptism a hypocrite, or an infidel, or a self-deceiver, would you consider such baptism as invalid? Perhaps you may say that it is a profession of faith which is required; but then the words of the Gospel would run, “He that professes faith and is baptized shall be saved.” But this would be indeed to re-write, as you say, the Gospel, and not to interpret it. I insist then, that the interpretation, which your authority, Carson, gives to the words of St. Mark, of the necessity of faith, that is

of saving faith before baptism, as it must necessarily be according to St. Mark, is perfectly untenable, for, except to the Searcher of all hearts, it would render any baptism uncertain, and in many cases to be repeated, as I have been told has been done by some of your ministers. And when your authority says, that every time an unbelieving infant is baptized, faith and baptism are put asunder, so in like manner when a hypocrite and unbeliever, a Simon the sorcerer, or a self-deceived person, having no saving faith, is baptized, according to this reasoning it must be said that faith, true faith, saving faith, the faith of which St. Mark speaks, and baptism are put asunder, and as it cannot be known, but to the Searcher of all hearts, who has true faith, it becomes entirely uncertain whether any baptism is a real baptism, or no baptism. I must add that it looks to me very much like an impiety for any man holding a certain interpretation of Scripture, though the interpretation of his own sect, but contrary to the interpretation of the rest of the Christian world, should declare "he would gainsay an angel from heaven, who should say that this commission should extend to any but believers." \* It looks to me very much like a determined, obstinate adherence to an opinion once assumed against all reasonable connection to the contrary.

3. I proceed next to the consideration of the

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[\* Would he gainsay an angel from heaven that should say *this Salvation* should extend to any but (intelligent and professing) believers? Would he gainsay an angel who should say that this Salvation should extend to infants? If not, why not?]

passage from 1 Cor. vii. 14, as bearing directly on the subject of Infant Baptism. "For the unbelieving husband is sanctified (properly, it being the preterit tense, has been sanctified) by the [believing] wife, and the unbelieving wife is (has been) sanctified\* by the [believing] husband, else were your children unclean, but now are they holy. To determine whether this passage contains any proof of infant baptism, it is plain we must ascertain the proper meaning of the word "holy" as applied here to children.

Before doing so, however, I must take notice of the many gratuitous assertions you make, without one particle of proof from this 7th chapter of 1 Cor., or from any other of St. Paul's writings. "The question was raised in the Church, whether this Jewish rule should not obtain in a Christian church; that is, whether the Church ought not to decide that all who were out of the Church were unclean to those in the Church." In what part of this 7th chapter, or indeed in any other chapter of either epistle to the Corinthians, do you find this? What authority have you for your assertion? I supposed this matter of the Gentiles being clean or unclean was settled among Jewish believers in the 10th and 11th of Acts, some time before either of the epistles to the Corinthians was written, and not one syllable has St. Paul given us of all you assert; not a syllable does he give of the unbeliever being unclean to the believer; not a syllable that if the unbelieving wife is to be put away from the believing husband, on the ground of her unbelief, then you must have nothing

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\* Compare 1 Cor. vii. 14, with 1 Cor. i. 2, in the Greek.

“to do with your children, for they will be unclean to you, since they are in the same condition of unbelief.” Where does the Apostle say anything of the child’s unbelief? Where again, I beseech you tell me, does he utter one syllable of the faith of one of the parties making a marriage ceremonially clean or holy? And what do you mean by a ceremonially clean or holy marriage? I am entirely at a loss to understand this new theology. And I certainly can retort upon you, with vastly more truth than you can employ against us, “But this is to re-write Scripture, not to interpret it.”

Let me see, then, if I cannot present such a just interpretation of this passage from Corinthians as will necessarily include the idea of the baptism of the holy children there mentioned. Taking all the applications of the word *hagios*, sometimes translated holy, sometimes saint, we may consider it as implying separation—separation in the first and chief place from all that is contrary to moral excellence, and therefore the term is pre-eminently and in its infinitely perfect sense applied to the Great and infinitely Perfect God, infinitely Perfect in all moral excellence, and thus our Saviour is called the Holy One, and the constant designation of the Third Person of the Adorable Trinity is the Holy Spirit or Holy Ghost. [Also that produceth separation or holiness.] 2. From this idea of essential, moral holiness, those who are the faithful servants of God are spoken of as holy. John the Baptist, in Mark vi. 20, is called just and holy, and the angels are called the holy angels, and thus we are to present our bodies a living sacrifice, holy, acceptable to God, Rom. xii. 1,

and “without holiness no man shall see the Lord.”

3. This idea of separation is carried out in the dedication of things or persons to the service of God. Thus there is in this separation or dedication of things, the Holy Temple and the Holy Vessels of the sanctuary, and the Holy Sabbath; and, with respect to persons, there is the dedication of persons to the service of God, for special purposes; as the Holy Apostles and Prophets, which epithet of holy points out, perhaps, rather their separation or designation to their office than their essential holiness. Under this head is included the separation or dedication of persons to God, that they may become essentially holy, and serve God in faith and true obedience; and thus the Apostle addresses the Christians at Ephesus, at Corinth, and at Rome, as saints, another translation of the same word also translated holy (*hagioi*). And, in like manner, throughout the Acts of the Apostles. But that one human being is ever called holy, or a saint to any other human being, there is not a single example in all the New Testament, nor indeed in the Old either. “This is to re-write Scripture, not to interpret it.”

Now, this holy character, this saintship, invariably implies the baptism of those to whom it is applied. In all other places but the one in dispute, the saint or holy person is a baptized person; and so it necessarily must be in the present case, no holy person, no saint, without baptism; therefore holy children or saints must be baptized children. (See Parkhurst’s and Wahl’s Lexicons on (*ἅγιος*) *hagios*; see also Cambell’s Dissertations on the same, Part iv., § 13.)

I have begun with the word *hagios* (holy), or saint, first, as the chief and governing word of the passage, and the meaning to which, being once fully established, it would be of comparatively little moment how the rest might be interpreted. But I trust to make it appear that the proper interpretation is in strict conformity with that given of "*hagios*," holy, or saint. The verb rendered in our version, in the present, "is sanctified," in the original Greek is in the preterit, or perfect tense, and is strictly to be translated, "has been sanctified,"\* and the preposition (*εν*) *en*, in the relation in which it is employed, denoting instrumentality. (See Liddell and Scott's Lexicon, for the third meaning of the word *en*.) The sentence is to be properly rendered, "For the unbelieving husband has been sanctified by the (believing) wife, and the unbelieving wife has been sanctified by the (believing) husband, else, etc." What the meaning of being sanctified is we may learn from St. Paul (1 Cor. vi. 11), "But ye are washed, but ye are sanctified." In this there is a plain allusion to baptism, and the being sanctified means clearly becoming Christians, ostensibly or truly. And so, indeed, the word is, everywhere in the New Testament, used in the same sense invariably, except when it is applied to one of the Persons of the Trinity; for then, of course, it is employed in a still more exalted sense. Show us, if you possibly can, an example to the contrary. Then, again, with respect to the word (*akathartos*) [unclean],

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[\* 1 Cor. i. 2, sanctified, *i. e.*, has been (in certain instances) made a member of the visible Church.]



Robinson's "Wahl" gives us the true sense in this very passage, "Not to be reckoned among Christians, pagan." And the interpretation of the passage will be, "For the unbelieving husband has been converted to Christianity by, or through the instrumentality of, the wife; and the unbelieving wife has been converted to Christianity [and brought into the Church] by the (believing) husband; else were your children pagans, but now are they saints," Christians, and so baptized. This interpretation, it will be seen, is in strict accordance with the 16th verse, "For what knowest thou, oh wife, whether thou shalt save thy husband? or, how knowest thou, oh man, whether thou shalt save thy wife?" I have adopted Hammond's interpretation rather than that of Wahl (which see under *hagiadso*), as being more strictly in conformity with the use of the word in the New Testament; but if any one should prefer Wahl's, it is not in the least inconsistent with the interpretation he gives to what we translate "unclean" and "holy."

The last use of this word *hagios* is where it is applied to those who are dedicated to God, to serve Him in essential holiness, in purity and truth of heart, and this must necessarily be the sense in which the word is used in reference to the children spoken of in 1 Cor. vii. 14. It cannot mean moral holiness, holiness of the heart of the inner man, for of that infants would be incapable. It cannot mean the holiness of dedication to a special office, for that would be a particular dedication. This is general. When, therefore, these children are said to be holy, it must mean dedicated to God, and as baptism was the mode of dedication, they must

have been baptized. See Campbell, as before (Part 4, p. 13).

But, to make this matter still more clear and palpable, let it be observed that the English language being bilingual, that is, derived from two different sources, Saxon and Latin, or, more properly speaking, Norman-French, our English version of the Scriptures not unfrequently renders the same word of Hebrew or Greek, in the New Testament, with which we are now concerned, the same Greek word by two different words, one of Saxon, the other of Norman-French origin, as in the present example, the word translated holy is also translated saints. In homogeneous languages, as Latin, German, and the languages of Southern Europe, this is not the case; but the word is the same throughout. In examining Cruden's Concordance, we shall find the word "saints" occurs sixty times, a translation of the same word (*hagios*) in Corinthians translated holy. Omitting the first use of the term as relating to those who lived before the establishment of the Christian Church, we have fifty-nine instances of the term applied to those who were Christians, members of the Catholic Church of Christ, and members by the sacrament of baptism. However we may employ the word "saint," in modern phraseology, independently of the idea of baptism, it certainly was not the case in the New Testament. The saint was necessarily a baptized person; for, whatever else might be included in the term *hagios*, or saint, he was a person dedicated to the service of the Holy Lord God our Saviour, and this dedication was made in baptism, and the *hagios*, or saint, was



necessarily a baptized person—no one but a baptized person could be called a saint. Can this assertion be disputed? Now, what possible reason can be assigned why the *hagios*, in 1 Cor. vii. 14, cannot be or should not be translated saints, as it is in those other fifty-nine places just now mentioned, so that the passage shall read, “Else were your children unclean, but now are they saints;” for, as I before observed, the word is the same in all homogeneous languages with which I have any, even slight, acquaintance. If it should be insisted that there is a difference between a holy child and a saint child, let the difference be shown from any parallel passage of Scripture. If not, as certainly it cannot be, then why should not the saint or holy child, *hagios*, be as certainly a baptized person, as the fifty-nine other instances in the New Testament must necessarily, without all doubt, be spoken of baptized persons; and thus we have clear proof, from palpable inference, that Infant Baptism is, in the New Testament, of apostolic practice.

The Anti-Pædo-baptists have been sorely puzzled to get rid of the evidence which this passage in Cor. affords for infant baptism. Sometimes it is attempted to interpret unclean and holy by illegitimate and legitimate. But besides such an interpretation being totally unauthorized by any other part of Scripture, illegitimacy and legitimacy are determined not by the laws of the church, but by the laws of the State. Certainly the church, at that time, had nothing to do with the determination of that question, and your effort at explanation has been noticed above.

On page 8, you say, "This doctrine, (Baptismal regeneration) teaches that an innocent babe that has a few drops of water sprinkled upon it, accompanied by a few words from a minister, will go to heaven, but that the same innocent babe, without the water and the words, will go to hell." I do not like to characterize this assertion as I think it deserves, because I would avoid all harsh expressions, and prefer marking its character by argument. I answer first, that you have confounded together two things perfectly distinct, baptismal regeneration and baptismal salvation, or rather [the idea of there being] damnation to the unbaptized. Whether [those taking your ground] have [any of them] purposely confounded the two together to make the doctrine of Infant Baptism odious, or whether [they] have not been able to distinguish between them, I cannot undertake to say. That many of the fathers of the church held that infants could not attain to the kingdom of heaven, that is to the kingdom of heaven in the future state, unless they were members of the kingdom of heaven here, that is, unless they were baptized, there can be no doubt. But by no means did the majority of these believe in the damnation of unbaptized infants; but in a modified happiness. St. Austin, no doubt, with some of his followers, did maintain the opinion that as an unbaptized infant had not original sin washed away by the waters of baptism, it must therefore be lost, and for this opinion he has been called, as he deserved, the hard father. But whatever difference of opinion may have existed on this subject, the future condition of the unbaptized, there was none on the subject of bap-

tismal regeneration ; it was universally, invariably held. You have yourself endeavored to show that Protestant Churches generally hold the doctrine of baptismal regeneration. That the Episcopal Church holds the doctrine [properly understood] there can be, in my opinion, no question ; for, “after the way which you call heresy, so worship” *we* “the God of our fathers.” For it is the doctrine of Scripture, as will appear from John iii. 5, 6, and Titus iii. 5, and has been held by the church of Christ ever since, till of late days ; and even now held by at least one sect of Anti-Pædo-baptists, the followers of Campbell. But in what one of her creeds, or articles of faith, in what part of her Liturgical services, do you find her asserting the damnation of an unbaptized infant ? I challenge you to show in what writing, at what time, any one of her divines has made any such assertion, has delivered any such opinion ? I dare say I might make this challenge with regard to any Protestant Pædo-baptist. I cannot speak so confidently in respect to Roman Catholic divines ; some may follow the opinion of St. Austin. I know of none. Pray tell me, does the assertion that we hold the doctrine which you attribute to Pædo-baptists, “that an innocent babe without the water and the words,” that is, unbaptized, “will go to hell,” form one of those material statements, for your belief in the truth of which you are ready to swear ? Then certainly you ought, for your own sake, to bring forward, if it be but even one Protestant divine who has anywhere made any such assertion. And if you cannot, as I am fully confident you cannot, as regards any divine of the P

E. Church, and I firmly believe you cannot of any divine of any other body of Protestants, [retract !]\* You state, "It was this doctrine of Baptismal Regeneration which first originated Infant Baptism." Of this unfounded assertion you bring no proof whatever. I call on you to do it, if you can. I know you cannot. You have not told us in what work, still less in what part of any work, of [S. T.] Coleridge, the quotation you make is to be found. I doubt, if it exist, whether it is quoted correctly. I venture to say, that if it be a correct quotation, it will be found not a censure of the doctrine of Infant Baptism, but of the uncharitable doctrine of the damnation of unbaptized infants, which you say belongs to us. Otherwise, Coleridge is entirely inconsistent with himself, as will appear from the following passage in his "Aids to Reflection," (page 292, Dr. McV.'s edition). "What more reverential than the application of this the common initiatory rite of the East, sanctioned and appropriated by Christ—its application, I say, to the very subjects whom He Himself commanded to be brought to Him—the children in arms, respecting whom *Jesus was much displeased with His disciples, who had rebuked those that brought them.* What more expressive of the true character of that originant yet generic stain, from which the Son of God, by His mysterious incarnation and agony, and death, and resurrection, and by the baptism of the Spirit, came to cleanse the children of Adam, than the exhibition of the outward element to infants, free from and incapable of

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\* See *first* Rubric in Amer. Prayer Book, in the order for the Burial of the Dead.

crime, in whom the evil principle was present only, as potential being, and whose outward semblance represented the Kingdom of Heaven?" (See the whole article in Aids to Reflection.)

You say (p. 9), "that infants, if they die in unconscious infancy, will go to heaven, whether they have been baptized or not. They are saved by the atoning merits of the death of Christ." So far, I agree with you. And therefore, if I had ever been subjected to the grievous misfortune of having a child die without baptism—thank my gracious Saviour I never [was]—then I could not believe that the unbounded mercies of Christ, through his "full, perfect, and sufficient sacrifice," would, through my carelessness, or willfulness, or delay, or through some unavoidable misfortune, be utterly profitless to the poor unoffending babe. But there would be this difference, to me, between the unbaptized and the baptized: that for the unbaptized dying, I should infer, generally, that the mercy of Christ was too boundless for me to suppose it could be lost. But for the baptized, I should consider that baptism as a personal declaration, as if an angel from heaven, as if the most Holy Redeemer himself stood by the font, and declared that the baptized child, should it die without forfeiting, or before it could forfeit, the grace of salvation, would undoubtedly be saved. See, then, what a difference there is between us, between your denomination and the Pædo-baptists. For the unbaptized we both *infer*, generally, the salvation of the dying infant, but for the baptized *we* have a personal assurance of that salvation, because that condition of which alone the infant is capable, baptism, has been complied with.

While I am on this point, let me, as briefly as the subject will possibly admit, repel your assault on us for holding Baptismal Regeneration. You pronounce it a heresy. Will you, then, inform me exactly what you mean by a heresy? and why that doctrine is a heresy, which was held by the Apostle St. Paul (Titus iii. 5),—according to the interpretation of Calvin,\* which was held by our Saviour himself, (John iii. 5); if the invariable interpretation of the universal Church, till the time of Calvin, or perhaps, Wickliffe, be correct, and which has been almost universally held by the Church of God ever since?

But further, you say, and say truly, that an unbaptized child dying is saved. Pray tell me, is it saved with or without the Spirit? If without, then there will be finally, in heaven, two classes of persons, the infant without, and the truly believing and baptized adult with, the Spirit; unless you can show that the Spirit is given between death and the resurrection, to the dying, unbaptized child. If you say it dies [blessed, or gifted] with the Spirit, then is this gift of the Spirit because it dies, or is it born with [the gift of the Spirit] in consequence of Christ's atonement?† Then all infants are born with the Spirit. Is this regeneration? If not, in what does the possession of the Spirit differ from being born again, or regenerate? Again, are infants at their birth members of God's family or not? If they are, what constitutes their membership? If not, then what is the meaning of our Saviour's words, "For of such is the kingdom of heaven?"

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\* *I. e.*, Calvin considers St. Paul to refer to Baptism in this ext.

† Page 43.



Now, I do not hold that a child is born, or that any one can be a member of God's family [the Church on earth] till he has been baptized; that although I fully believe, from the great mercy of God, that many adult persons, that all infants, dying unbaptized, will be saved, yet that they are without the covenant of promise: that they have no sealed and signed title to the birth of the Spirit (see John iii. 5, Titus iii. 5), *to the forgiveness of sins* (see Acts ii. 38, etc.), to salvation (see Mark xvi. 16), supposing this passage genuine (Titus iii. 5, 1 Peter iii. 21), to sanctification (Eph. v. 26).

I cannot suppose you would willfully misrepresent the true doctrine of Baptismal Regeneration, but you appear to be so little acquainted with it, as held by the Episcopal Church, that I think it necessary to set it before you as contained in Article XXVII. "Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from those that be not christened; but it is also a sign of Regeneration or New Birth: (1.) 'Whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; (2.) the promises of the forgiveness of sin; (3.) and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed. Faith is confirmed, and Grace increased by virtue of prayer to God.' (4.) The Church is the household of God, and into it we are admitted by Baptism.

(1.) Jno. iii. 5; Tit. iii. 5; Acts. ii. 41-47; 1 Cor. xii. 13; Gal. iii. 27, &c.

(2.) Acts ii. 38; xxii. 16; [Eph. v. 26; Heb. x. 22.]

(3.) Gal. iii. 26, 27; [Mat. xxviii. 19; Eph. iv. 4, 5, 6.]

(4.) Gal. iii. 27-vi. 10; Eph. ii. 19-iii. 18; Acts ii. 41-47.

In the conclusion of St. Mark's Gospel, which, whether genuine or not, contains a doctrine in accordance with Holy Scripture, we find [that Baptism is made the condition of the positive promise of salvation].

From this article it is plain the Church compares the hopes and blessings which God confers on us through our Saviour to privileges and possessions intended to be conveyed by a deed of gift, or other legal document. The declaration in the document that such and such benefits and advantages are intended to be conferred or conveyed has no legal and binding force till the document is signed and sealed: so in our Christian relation, adoption by Almighty God, our Heavenly Father, with the gift of the Spirit, by which we cry Abba Father, the pardon of our sins and eternal life are promised to us through Jesus Christ; but we have no covenanted title to these promises and blessings till we are baptized, till we by this sacrament submit ourselves to the authority of our Lord and Saviour; and Christ, on his part, receives us as members of his mystical body, the Church, of which he is the head; constitutes us children of his family by adoption and grace, and promises us the heirship of eternal life, if we never forfeit it. The Christian life or character consists of two parts. One consisting of those holy graces of repentance, faith, and love, bringing forth fruits unto eternal life, produced by the Spirit working effectually in us, "to will and to do of His good pleasure." The other of the external life, into which we enter and continue in covenant relation with our great Lord God, through Christ Jesus our Redeemer, through the holy positive institutions



of His Church, His mystical body. Baptism being the initiatory rite or sacrament, on His part, the incarnate Lord receiving us as His followers, and pledging to us all the blessings of the Christian covenant, if we do not forfeit them, adoption, the gift of the Spirit, forgiveness of sins, heirship of eternal life.

In the internal, essential part of the Christian life there is a distinction to be observed, which, it appears to me, is too commonly overlooked, the distinction between the gift of the Spirit, and the effectual working of the Spirit. To a Calvinist, the gift of the Spirit implies the final effectual working of the Spirit; but to one not a Calvinist, the Spirit may be held to be given, and yet resisted, grieved, striven with, quenched, abused therefore, and not effectually to work in him to whom it has been given. Let us suppose one who never has been baptized, and who has led an ungodly life, to be truly converted, to possess sincere repentance and a true faith, and to desire Holy Baptism. The Church supposes necessarily not only that he has had the gift of the Spirit, for otherwise he could not begin a true repentance, but that also the Spirit has effectually wrought in him to produce that true repentance and sure faith which it is supposed has been wrought in him. But the Christian character of this person is not yet complete. He has not yet devoted himself to the service of God by the way of God's appointment. He has not yet been formally received into the household and family of God; he is not the child of God by covenanted adoption; he has not the covenanted assurance of the forgiveness of sins. See the case of St. Paul, (Acts xxii. 15). He has not the covenanted heirship of eternal life

(Mark xvi. 16) till he has been baptized, till he has been washed by the waters of the mystical Jordan, for his covenanted purification from the moral leprosy of sin. But suppose an unbaptized person, professing repentance and faith, should neglect or refuse baptism, from careless unconcern toward the sacrament, or from a false persuasion, as in the case of the Quaker, would there be no difference between the two—between him who had and him who had not received baptism? God is graciously pleased not to tie himself to his own ordinances, and therefore, while it is said, “He that believeth not shall be damned,” it is not said, “He that is not baptized shall be damned,” the gracious and merciful Lord judging how far the unbaptized is to be or not to be excused. But there is no *positive promise of Gospel blessings without baptism*. The Church, therefore, does not hold that the supposed truly penitent and believing adult is regenerate till he is baptized, and that when baptized he is regenerate. In the case of the infant there can, of course, be no effectual working of the Spirit, no moral change supposed or produced; but the gift of the Spirit is presumed, according to the Calvinistic view, that the child is one of the elect. To one who believes in universal redemption, that the gift of the Spirit is, through the sacrifice of Christ, imparted to every one,\* to work afterwards effectually or not, according to the Spirit being not resisted, while at baptism, through the mercy of his Saviour, the blessed child receives all that can be imparted to him, he is made

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\* Page 9 of Dr. P.’s pamphlet.

“a member of Christ, a child of God, and an inheritor of the kingdom of Heaven,” most certainly to be his, through Christ’s salvation, if these blessings are never forfeited; and therefore it is that the Church holds that the baptized infant is truly regenerate then and there, for he has received all that can be bestowed upon him, according to the covenant, and he is blessed with a blessing like that bestowed on the happy children whom the Divine Redeemer took into His arms, put His hands upon, and blessed.

Supposing, then, that every baptism of infants is duly performed; that parents do present their children to be truly dedicated to the service of God by the initiatory rite of Christ’s institution; that it is their purpose to bring them up in the nurture and admonition of the Lord, and that the congregation in whose presence, as representatives of the Church Catholic, the child has been baptized, have truly prayed for its spiritual life, we doubt not “This child is regenerate, and admitted into the fellowship of Christ’s religion,” and we therefore pray that he may “lead the rest of his life according to this beginning;” that he may crucify the old man, and utterly abolish the whole body of sin. And the sponsors, the father and mother, and any other who may be united with them for the greater security of the Christian education of the child, are exhorted, among other injunctions, to take care “that this child be virtuously brought up to lead a Godly and a Christian life, remembering always that baptism doth represent to us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that, as he died and rose

again for us, so should we who are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

Now, in this, where do you find any authority for that most reckless and unfounded assertion, or, indeed, where do you find it in any other part of the book of Common Prayer? in any article of religion? in any creed? in any rubrick? Where do you find in any divine of the Episcopal Church any such doctrine, "That an innocent babe that has a few drops of water sprinkled upon it, accompanied by a few words from a minister, will go to heaven; but that the same innocent babe, without the water and the words, will go to hell?" I dare you to the proof of what you have stated, and if you cannot prove it, what shall be thought of this attempt of casting obloquy upon us?

But the Baptists, as you call yourselves, are, in truth, the last persons who should be ready to reproach others with damning innocent babes? For of what you falsely accuse Episcopalians, you [*i. e.*, those among the first recorded Anti-Pædo-Baptists] have been *at the very beginning of your origin*, in the 12th century, the *determined asserters*. Thus the Petrobrussians, who were the first Anti-Pædo-Baptists that we read of, held that no infants could be saved. For, as it was declared, that "He that believeth and is baptized shall be saved," and infants could not believe and ought not to be baptized, so they could not be saved. See Wall's History of Infant Baptism, Vol. II., ch. 7, p. 198. Again, at the time of the Reformation, Calvin, in his Institutes,

book iv., ch. xvi. 31, charges them with inferentially holding the same doctrine. And, lastly, a very large body of Anti-Pædo-Baptists, perhaps the largest, are Calvinists, and hold the doctrine of election, according to which God, by his own will and pleasure, has chosen certain persons out of mankind to be certainly saved, while all others, not so chosen, must necessarily be eternally lost, and that, thus, there are these non-elect infants who, dying in infancy, will be lost; as well as elect infants who, dying in infancy, will be saved.

Now, I am [not] undertaking at all to deny or approve of this doctrine; this would be foreign to the subject in hand. I only speak of a fact that such doctrine is held by the Calvinist Baptists, and that I can see little or no difference between the doctrine certainly held by many of the fathers, St. Austin, especially, of the damnation of non-baptized infants, and the damnation of non-elect infants. “*Quisque rectus derideat Æthiopem albus.*”

We come, next, to our Saviour's baptism by John the Baptist. The attempt to reconcile irreconcilable ideas is generally attributed to the inhabitants of a certain island, but it would seem that such attempts are not confined to such inhabitants. Or, in other words, others besides Irishmen can make Irish bulls. There were but six months' difference in the ages of our Saviour and John the Baptist. John's baptism did not begin till he was thirty years old at least. How our Saviour then could have been baptized by him in infancy, I think would puzzle a mathematician of Wake Forest College to determine. But, further, some learned

men have supposed that the proselyte baptism of the Jews, practised before the coming of John, was extended to the children of the native Jew. If so, our Saviour was baptized in infancy, but not according to John's baptism. Other learned men have, perhaps with better reason, concluded that the proselyte baptism was not extended to children of native Jews; then our Saviour was not baptized in infancy.

That infants were baptized according to John's baptism, is to me highly probable. John's baptism was intermediate between the proselyte baptism and the Christian baptism; it would then in all probability follow a well-known practice already existing, namely, the baptizing of the young children of those who had been themselves baptized according to John's baptism. And if C. Taylor, the editor of Calmet's Dictionary, is correct, we have traditionary proof of the baptizing of infants by St. John and his disciples, in the practice of the Sabians, who are professed followers of John the Baptist, and who even at this day baptize infants at forty days old, using a formula importing, "I baptize thee with the Baptism with which John the Baptist baptized." (Taylor's Ap. Bap., p. 88, 89.)\*

The next case you comment on is that of John iv. 1, in which we learn that "Jesus made and baptized more disciples than John," etc. You say, "no infants in this case." I answer that is more than you can possibly know. The disciples probably followed the proselyte baptism of the Jews; and, con-

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\* See Appendix A.



sequently, would probably baptize the young children whose parents they baptized.

You next adduce the preaching of St. Peter on the day of Pentecost, and the circumstances of that preaching, as opposed to Infant Baptism. Let us examine whether it is so, or whether on the contrary it is not in its favor. There are two particulars to be observed in this transaction; what kind of persons were present, and the address of St. Peter to them. The persons present were Jews from almost all parts of the then known world, who had come to Jerusalem to worship at one of the three great festivals, at which the males of the Jews were required to be present, according to the command in Dent. xvi 16, "Three times a year shall all thy males appear before the Lord thy God, in the place which he shall choose." In all probability, then, there were no children present; it is highly probable no women were present, as only males were required to appear at and celebrate the three great festivals, of which Pentecost was one. Dent. xvi. 16. There is nothing therefore against Infant Baptism, that no infants are spoken of as receiving baptism, for it does not appear that any women received it on that occasion. But in the address of St. Peter to the Jews there is a good deal to lead us fully to conclude that the baptizing of young children, including infants, was by our Saviour intended to be a necessary feature of the Gospel institution of Baptism. You observe, and justly, that the word "children" in this address of St. Peter, "means descendants,"\* and

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\* Acts ii. 39, *τεκνοίς*, children. Acts iii. 25, *υἱοί*, children or sons.



therefore, it does not necessarily include infants, and I agree with you that the word itself [alone, cannot] be brought in proof of Infant Baptism. But we must remember these words were addressed to Jews, and how would they understand the declaration that the promise was to them and their children, their descendants, their posterity? Would they suppose, contrary to what they knew of "little ones" entering into covenant with Jehovah by circumcision, contrary to what they knew of the baptism of the infants of proselytes from the Gentiles, and as some learned men think of their own infants, that their young children were for the first time to be refused the blessings of covenant relation with God? How is it that we never hear one word of dissatisfaction, murmur, or whisper of discontent, at such exclusion, although the converted Jews were so clamorous for the practice of circumcision for infants as well as adults? I consider this entire absence of any remonstrance, the entire silence of the Jewish converts in regard to the exclusion of their infant children, an evidence that there was no such exclusion, but that the children, infants if any, of these converts were baptized. Confirmatory perhaps of this evidence is the fact that we do not read of any of the children of the early converts being baptized when grown up, in the latter part of the Acts of the Apostles, as they were probably baptized in infancy.

The next case you adduce is from Acts viii. 5, in which you try to make it appear that the narrative is against the supposition of infants having been baptized on that occasion. First, you say, "not a word about baptism till the people believed, and

then men and women were baptized." Certainly, how could there be any baptism till the gospel was proclaimed, and fathers and mothers believed before their children were baptized? Pædo-Baptists now would pursue the same course among the heathen that Pædo-Baptists then did among the Samaritans. But you say none but adults, men and women, are mentioned; and add, "How easily might the Holy Spirit have settled this question of Infant Baptism forever, by giving this account thus: 'Then they were baptized, men, women, and their infant children.'" I am not so presumptuous as to dictate words to the Holy Spirit, or point out what He might easily have done. I have, however, yet to learn that the ever blessed and most true and Holy Spirit has undertaken to guard [by express words] against all the schisms, heresies, false opinions or practices, which have arisen in Christendom from the times of the Apostles to the present time. Had He been so pleased, He might have informed St. Luke that, in the 12th century, there would arise an entirely new sect, never heard of before by Catholic, heretic, or schismatic, denying [to infants] the sacrament of holy baptism, our title-deed to spiritual blessings, and thus shutting them out from the gracious covenant of the gospel. Had the Holy Spirit been so pleased, St. Luke, no doubt, would have been more cautious. But, in truth, the expression, men and women, is by no means necessarily confined to adult persons, as may be seen from the lexicons (see Liddell and Scott, under "gune and aner"), and in Judges ix. 49, the expression must include those of all ages; for it cannot be supposed that

the women who were destroyed would, with reckless hard-heartedness, have left their infant children to the savage cruelty of that remorseless murderer, Abimelech.

Your case of Cornelius is adduced to very little purpose against Infant Baptism. St. Peter, being a Pædo-Baptist, acted as any other Pædo-Baptist would have done in like circumstances.

What advantage can you derive from the baptizing of those who had been previously baptized according to John's baptism? I cannot see. Either John's baptism was, as many Antipædo-Baptists erroneously suppose, the same with Christian baptism; and, then, here was a Christian baptism as you represent it; and then this baptism would be contrary to the infallibility of your authority, Carson. But, I pray you, tell us where you learned these disciples baptized by St. Paul had no faith? Are you sure you are not trying to re-write Scripture instead of interpreting it? St. John's baptism was different from Christian baptism; then, of course, they were to receive Christian baptism to be made members of the Christian Church, whether they had believed previously or not, according to John's baptism.\*

In the fifteenth chapter of the Acts, I find in the conduct of the believing Jews a strong confirmation of the practice of Infant Baptizing in the days of the Apostles. They insist upon the practice by the

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\* [John's baptism was for a reformation of life, a preparation for receiving the Messiah, and for the receiving the remission of sins; that is, it seems, to come through the Messiah. But Christ's baptism was into a faith, the faith in God the Father, Son, and Holy Ghost.]

Christians of circumcision after the manner of Moses. This must necessarily include the circumcision of the children of these Gentiles. And we find in the twenty-first chapter of Acts, that it was made a serious charge against St. Paul by the believing Jews that he discouraged the circumcision of even Jewish children. Except, perhaps, in the mind of a Quaker, I suppose no one can doubt of the Christians at Antioch, the adult Christians at any rate, having been baptized. Were the young children, the infants, baptized as well as the parents? In what light must the believing Jews have regarded the gospel? Assuredly either as a development of the old dispensation, the Mosaic, or as altogether a new dispensation. In either case, why should they have insisted on the circumcision of these Gentile children, if not for the purpose of introducing them into the old dispensation, developed and enlarged, or into what otherwise they must have considered a new dispensation. Now, if young children—infants—were entered into a new or a developed and enlarged dispensation by one ritual or sacramental observance, circumcision, why were they not extremely likely to be by another? But this is put beyond doubt by our remembering that when the Jews received proselytes from the heathen, the female children of those proselytes were baptized, and the males circumcised and baptized. And would it not be astonishing if this notorious practice, as I trust I have, in the beginning of this answer, shown it to be, should be altogether abandoned, and not a syllable, not even an insinuation of its abandonment be uttered, not one hint of disapproval

of the exclusion of their young children, their infants, from the covenant of mercy and grace in the new dispensation ?

I proceed next to consider the probability of Infant Baptism from the household baptisms recorded in the New Testament. I say probability, for I do not pretend that these household baptisms furnish a certain proof, unless it could be proved as Neander supposes. The probability is, however, of a much higher character than is generally supposed. To show the force of this probability I will take your own statement. I shall place but little of my confidence in the reports, of which you have written, of the number of household baptisms in Pennsylvania, and Massachusetts; but I have two remarks to make on this subject: that the proportion of the households without children, compared with those having children, must be much greater in the Northern States and now in the Southern States since the war, than in the Southern States before the war, or in the Roman Empire, as in the former case slaves formed no part of the household, in the latter they did, commonly, with young children. Besides, I have heard, on good authority, that some, if not many, Baptist ministers often baptize children so young as to make it very doubtful whether they could be considered responsible for the spiritual engagements into which they had entered. But, after all, how few in number are these baptized childless households compared with the great numbers claimed by the Baptists as members of their communion.

You assert that in Raleigh you could "baptize

fifty families, not one of whom"—I suppose you mean not any one member of which families—"should be too young to exercise faith in Christ," that is, not too young according to *your* representation of Tertullian, of from six to ten years old, "who just know how to ask for salvation," p. 62. I am very willing to grant your assertion. I suppose there may be fifty families. I will go further than you,—according to your expression, "I will be generous,"—and suppose these fifty families undoubtedly all adults. I have been thirty-two years in this place, and have never heard of a household baptism in all that time—that is, a baptism in which all the members of the household were baptized at the same time. I do not mean to say absolutely that such a baptism never occurred, but only that I never heard of such a case; nor do I think you have, or you would have been sure to have brought it forward.

Farther, Raleigh is supposed to contain at this time 8,000 people. This number, according to the usual computation of five to a family, would give 1,600 families. But, as you say, I will be generous, and suppose only 800, with ten to a family, or still more generous, only 500 families. Subtract your fifty from these 500, and there remain 450 families with children too young to be baptized on their own responsibility. Put the names of these 500 families together, mix them well, draw out a name, and the probability is as nine to one you will draw the name of a family with these very young children. Or, suppose an earnest minister of the Gospel, preaching at the market-house, to a promiscuous assembly of



unconverted persons—heads of families—and one of them, like Lydia, should have her heart opened by the Lord, would that person be more likely to belong to a family where there were or were not very young children? The probability would be nine to one, according to your own estimate, that the person would belong to a family having children, not a childless family. Suppose, again, another head of a family should be brought to the faith of the Gospel, every one must clearly see that the improbability of this second person being head of a childless family is increased at least double; then, if you add a third and a fourth, the improbability of which I speak has become exceedingly great, almost beyond calculating, and yet you will pretend to say that not one of the four families who were respectively the first fruits of the Gospel, in the places where that Gospel was preached, had any merely young children in it.

But I have not concluded this argument from probability in favor of Infant Baptism. I find in "Starkey on Evidence," a work of the highest legal authority, none higher I believe, the following words on the force of independent probabilities taken together: "The probability derived from the concurrence of a number of independent probabilities, increases not in a merely cumulative, but in a compound and multiplied proportion. This is a consequence derived from pure abstract arithmetical principles, for although no definite arithmetical value can be assigned to each independent probability, yet the principle of increase must obtain wherever independent probabilities in favor of an event



occur, although they cannot be precisely measured by space, or numbers, and even although every distinct probability, which is of a conclusive tendency, exceed every merely definite numerical." Starkey's Evidence, Vol. I., p. 496, pt. 3, § 73. Now, it is this exceedingly high degree of multiplied probability we contend for in favor of Infant Baptism. For, First, Is it at all likely our Saviour intended to exclude from the blessed privileges of His church on earth those whom He personally blessed with spiritual blessings—for what else could they have been?—and declared of such was the kingdom of heaven? Secondly. What likelihood was there that they who had been, under the more restricted covenant of Moses, made partakers of the seal of the righteousness of faith, should, under the more enlarged and gracious covenant of the Gospel, without announcement, without warning, be deprived of such exalted privileges as were conferred by the holy sacrament of baptism, and yet not one word of remonstrance, not one syllable of complaint be uttered, at any time, or in any circumstances, by those who, in every other respect, were so tenacious of every privilege they possessed, as the chosen people of God! "Credat Judæus Apella!" Thirdly. I trust I have clearly shown the utter improbability that of the four, if no more, namely, the families of Lydia, the jailer, Crispus, and Stephanus, there should not be one family with infant, or at any rate, very young children, especially when the probabilities to the contrary were at the very least possible estimate nine to one; and lastly, remembering that in the disputes at Antioch, the believing Jews urged upon the Gen-

tiles the practice of circumcision according to the law of Moses, which of course included the young children; now as the adults of the believing Gentiles must have been baptized, we have every reason to believe the children were baptized, as I have shown before.

Supposing, then, that each of the four probabilities were of little weight in itself, yet as Starkey has shown, the probability resulting from the four taken together would be very great; but when on the contrary each one of the four, as I contend and trust I have proved, is in itself of very great force—probability, resulting from the combination of the four, is of overwhelming force, and approaches, if it does not attain to, a direct proof, besides giving great strength to the implied proofs of 1 Cor. vii. 14.

I proceed to consider those corroborating probabilities of Infant Baptism, which you attempt to set aside. First: Of young children having been brought to Christ, Mark x. 13, Matt. xix. 13, Luke xviii. 15; of His having rebuked His disciples for attempting to keep them from Him; of His having taken them in His arms, put His hands upon them and blessed them. You say, “Is it possible to believe that if baptism would have brought these little ones into the covenant of grace, or into the Church of Christ, or conferred upon them any good whatever, He would have concealed this fact from their parents or from His disciples?” And again, you quote from Bishop Taylor’s *Liberty of Prophecy*, what, if you knew it, you ought to have stated, and not have left the impression of the contrary on the minds of your readers, that the Bishop does not

here adduce his own argument or opinion, but that of the Anti-Pædo-Baptist, that Christ's blessing these little children and not baptizing them, is a proof that infants are not to be baptized. This argument you have answered yourself effectually, p. 25, by telling us, according to John v. 2, "that Christ never baptized anybody." Why should He then have baptized these children? As to your other reasonings, they appear to me strange enough for a divine of your reputation. How could our Saviour have introduced these little ones into the Church of Christ, which did not exist, as He did not institute the Christian church till after His resurrection? See the difference of His commission to His apostles before and after His resurrection, Matt. x. 5, and xxviii. 19. See also Matt. xv. 24. And as to His instructing the parents of these children, in the nature and benefits of baptism, I am not aware that He discoursed at all, unless we except John iii. 5, to *any one on the subject at any time.*

These children, further, were not brought forward to be baptized; and possibly, they might already have been baptized by John's baptism.

Our Saviour taking these little ones in His arms and blessing them, is certainly not such a direct proof of the baptizing of infants, as if He had baptized them; but it has this bearing on the subject, 1st, that infants are capable of spiritual blessings, for *we cannot suppose for a moment that* His act in blessing them was nugatory. It must have conveyed some spiritual advantage to them, and they are as capable of receiving from Him, ascended into

heaven, such spiritual advantage as they were capable of receiving while He was on earth. The disposition to bless cannot be less now than then; and when He declares of such is the kingdom of God, who will deny that they are proper subjects of that militant, probationary, and disciplinary part of the kingdom, which is the covenanted and constituted entrance into the triumphant, sinless state of glory in that kingdom hereafter?

I proceed to consider the truth of your boast of adhering with such fidelity to the Scriptures in your faith and practices, p. 108. I begin with our "disreputable" argument, as you term it. This disreputable argument that we have no [plainer] authority for the communing of women, or the observation of the first day of the week instead of the seventh, than we have for the baptizing of infants, seems to me to have annoyed you not a little, and thus you use hard terms, which are much more easily employed than sound argument. To begin with the communing of women; let me use your own words, only substituting the words, The communing of women for Infant Baptism: "If the communion of women be of Divine institution, there must be Divine authority for it; the command which enjoins it must be clear and explicit, for there is no room for inference or induction in regard to a positive institution of God. The Bible contains no positive command enjoining female communion."

In page 3, you appear to extend the limit of your dictum; you intimate, though you do not expressly state, that an example of Infant Baptism might

obviate your objections, and you do endeavor to show such examples in the case of the communing of women. You [seem to] confess there is *no precept for it*. Indeed, you are obliged to do so. Let us see what your examples amount to. I observe, in the first place, that at the original institution of the Lord's Supper women were certainly not present, so there was no example there of women communing. Your first quotation, from Acts i. 14, does not even mention any communing at all, therefore cannot possibly mention women communing. Your next example is taken from Acts v. 14, but I prefer taking the cases in the order in which they occur in St. Luke. The next, then, is Acts ii. 42, "They, *the disciples*, continued steadfastly in the Apostles' doctrine and fellowship, and in *breaking of bread* and prayers;"—*the breaking of bread* being universally understood to mean the Lord's Supper. But among all these disciples there does not appear to have been one woman; for, first, as we read in Ex. xxiii. 17, and Deut. xvi. 16, only males were required to attend the three festivals in the place in which they were appointed to be held; and secondly, in the Apostle's address to those assembled before him to hear the Gospel, he addresses them by a name (*Andres*) which is exclusive of females, and is applicable to male human beings only. (See the lexicons on *anér*.) I repeat, then, there is no proof whatever of any woman having become a disciple on the day of Pentecost. One passage, much more to your purpose, you have not quoted—Acts xx. 7. From this I think it appears highly probable that women were present, and that

they did receive the Lord's Supper; but, after all, this is *inferential*, for it cannot be certainly shown that women were present, and that they did receive.

As regards the change from the Sabbath to the Lord's day, as a day of religious observance, your difficulties are much greater, and some of your attempted proofs are certainly very extraordinary.

You acknowledge there is *no express command* for the change, but that it is proved by the example of Christ and His Apostles. I deny that that change is proved by any such examples.

First, of our Saviour. That he rose from the dead on the first day of the week, and, as you say, by a most egregious mistake for a biblical scholar and learned divine, he ascended on the first. How our Saviour's rising from the dead on the first day of the week proves that he substituted the first day for the seventh as the Sabbath, I cannot possibly understand; or how his having ascended on Thursday, not Sunday, should, by any possible logical connection, show that the Sabbath—Saturday—was done away, and the Lord's day, Sunday, substituted in its place. It would have been Thursday in this case, and not Sunday. You say our Saviour "appeared to his disciples repeatedly on the first day." How many times do you mean by repeatedly—two, four, six, or ten, or twenty times? Instruct us! Point out the places! Except that our Saviour revealed himself on the very day of his resurrection to various parties of his disciples, as it was natural to suppose He would, I know but of one other probable instance of his specially meeting with them, and that only on the supposition that eight



days after, according to the Eastern mode of computation, may mean the first day of the week (John xx. 26). I know, I say, but of this one instance. I suppose you will hardly now insist that our Redeemer ascended on the first day of the week.

As for the example of the Apostles, where is your proof? "John," you say, "always speaks of the first as the Lord's day." The seventh is called the Sabbath. By what logic does calling the former the Lord's day prove that it was *substituted* for the latter? How does the coming together to break bread prove that the disciples had abandoned the observation of the Sabbath? You take good care indeed to give us very strong assertions, but to bring no single example of the Apostles having *abandoned* the observation of the Sabbath; the proof is entirely the other way. We know very well what a clamor the Scribes and Pharisees raised against our Saviour, for even healing on the Sabbath day. We know what a clamor was raised against St. Paul, because he was resolved to set aside circumcision in the Gentile churches; but not one syllable, not a hint of reprehension do we hear of against him for his neglect even, to say nothing of his change, and consequently, of his abandonment of the Sabbath for the first day of the week. On the contrary, his converted Jewish brethren state expressly, "Thou thyself walkest orderly and keepest the law," Acts xxi. 24. If this was the case with St. Paul, we may be sure it was so with the other apostles, for he certainly was not the most strenuous among them for the observation of the Mosaic institutions. Further, we find the Apostle making use of the Sab-



bath, much more than of the first day of the week, to preach the Gospel to both Jews and Gentiles. (Acts xiii. 14, 42; xvi. 13; xviii. 4.) And now I use your words, substituting the words, change of the Sabbath for Infant Baptism. "If the change of Sabbath to the first day of the week be a Divine institution, there must be Divine authority; the command which enjoins it must be clear and explicit, for there is no room for inference or induction in regard to a positive institution of God." Again, you are as unfortunate in your appeal to history as to the Scriptures. You say, "the testimony of all ecclesiastical historians is uniform that the Apostles and early Christians kept the first, instead of the seventh day of the week." Pray tell us who these ecclesiastical historians are? But, in fact, your assertion is so far from being true, that almost the direct contrary is the case, and that ecclesiastical historians are uniform in declaring that both days were kept; with some distinction it is true, the Lord's day being uniformly kept as a festival throughout the Christian church, while the Sabbath or seventh day was kept as a festival in the Eastern, but with the exception of Milan, as a fast in the Western churches. Bingham's Antiquities, book 13, ch. 9, and book 20, ch. 3. I quote a part of the table of contents of the 20th book, ch. 3, and to save trouble and space, refer to the body of the work for a fitter description of the subject. "The Saturday or Sabbath, always observed in the Eastern church as a festival, observed with the same religious solemnities as the Lord's day. But in some other respects the preference was given to the Lord's day."

In the "Apostolical Constitutions, Cotelierius edition," there will be found rules for the observation of the seventh day, or Saturday. Now, I wish it to be clearly understood, that I am very far from supposing that there is not sufficient evidence, from Scripture and antiquity, taken together, to show that the first day of the week was the Christian's real day of rest and religious observance; but wish to point out how very far you have been from proving this, and that, from your manner of showing, instead of the proof of the change from the seventh to the first day of the week, for religious observances, having the advantage over the proof for Infant Baptism, from either Scripture or antiquity, it is precisely the reverse. The true state of the case, as regards the observation of the first day of the week, is this: The churches of converted Jews, especially in Judea, kept both days. The Gentile churches, as they had never kept the seventh day, (at any rate were not keeping it at the time of our Saviour's advent), kept only the first day; gradually the keeping of both days pervaded the church, till at last, by degrees, the keeping of the seventh day fell into disuse, and finally, the first day of the week was the sole day of weekly religious observances.

Again, will you, who profess such firm adherence to Scripture, tell me from what command or example you derive your notion of the authority of your ministry, as given in the Baptist Directory, p. 66, § iv., "an internal call" from God, giving that authority? Show me a single example from either the Old or New Testament, of any such internal call of authority, in the Old Testament to be a prophet

or priest, in the New to be a minister of the Gospel. There is no such instance in the whole Word of God. As to the example of Aaron, which your Directory cites in illustration, or proof of this direct *internal* call, it is, in all respects, totally contrary to that for which your Directory cites it. "No one," says the Directory, "can be correctly called but he that was called of God, as was Aaron." Aaron had certainly no *internal* call, no direct call, for Moses was directed to set him apart for his office; and thirdly, a miracle was wrought to establish his authority. See Ex. xxviii. and xxix., and Num. xvi. and xvii. Now, as you renounce all authority for the ministry except from this *internal* call, and there is no such direct internal call or authority in the whole Word of God, and you claim to be entirely governed by the Word of God, then you do, in fact, renounce all authority for your ministers. For, as you disclaim any ministerial authority but that which is derived from an internal call, and this notion of an internal call is entirely unscriptural, then the supposed authority of your ministry is entirely unscriptural, or, in other words, is no ministry at all. Observe, I do not say that absolutely you are no ministers. That is a question I do not here choose to enter on; but that, taking your account of the matter, and comparing it with Scripture, you have no ministry.

Further, will you tell me your scriptural authority, by command or example, for your manner of receiving a member of one congregation into some other congregation? The member receives his letter dismissory from the one congregation, addressed to

the other; he is then voted for by the members of the other congregation, and, according to the Baptist Manual, if five of the members vote against him, he cannot be admitted, thus depriving a man, who may be a worthy follower of the Lord, of his high privilege of commemorating the atoning sacrifice of the Son of God. Pray, where is your scriptural warrant for this proceeding? Where in the New Testament a warrant for using leavened instead of unleavened bread in the eucharist? Where do you find a warrant for instrumental music, at one time the abhorrence of all the dissenters from the Church of England? How is it that you, who pretend to adhere so tenaciously to Scripture, practice no love-feasts, no kiss of charity, do not wash the disciples' feet?

Next, of the corroborative probability which circumcision furnishes to the practice of Infant Baptism. You say, "that its advocates thereby acknowledge that the New Testament knows nothing of it." I must frankly say that in this and the succeeding paragraph you are pressed with the force of the argument from circumcision, and are endeavoring to raise a false issue; for what defender of Infant Baptism would ever acknowledge that, to prove Infant Baptism, he must leave the New Testament and go back to the Old! The argument from circumcision is plainly this. Besides other proofs of the evidence of Infant Baptism, both before and after the times of the New Testament, and particularly of Christian Infant Baptism in the times of the earliest Christians, showing its divine institution and apostolic practice, we adduce passages from the

New Testament, which clearly and directly imply this institution and practice. In addition to these evidences, we bring forward arguments of probability to confirm, if it were necessary, still further these direct proofs. Among these probabilities the rite of circumcision, required for infants as well as for adults, is one. We do not mean, by adducing circumcision as a probable argument for Infant Baptism, that because infants were circumcised under the old dispensation, they must therefore be baptized under the new. I omit for the present the use of the word Church; but our argument runs thus: The rite of circumcision for infants removes all objections against the rite of baptism for infants; of their incapacity for understanding the nature of the sacrament, and of the obligations incurred by its practice; for it is plain, from Deut. xii. 12, that children can enter into covenant with God; that they are required to enter or be so entered; that the means of so entering is by circumcision, and that the man-child who is not circumcised is said to have broken God's covenant, and that his covenant required a belief and worship of the Lord, that is, Jehovah, as their God, and the observation of His commands, both moral and ceremonial. The same obligations, we contend, are imposed on the baptized infant. He is to receive the Lord as his God, and to be bound by all the Christian obligations of faith and holiness. Further, from fact as well as from what St. Paul instructs us, we know that in regard to others, the Gospel dispensation, instead of being more restricted, was more expanded than the Jewish. Thus the Apostle teaches us, "There is neither

Jew nor Greek, bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." (Gal. iii. 28.) We may observe that there is here no mention made of any removal of the distinction between old and young, adult or infant. Why? Because no such distinction existed, although it did in all the other respects mentioned. It was, therefore, unnecessary for the Apostle to say there is neither adult nor infant, because no such distinction existed. Thirdly. The Apostle himself employs the analogy between circumcision and baptism by calling the latter the circumcision made without hands. You employ, indeed, the first part of the quotation, but you take care to leave out the second. The whole runs thus: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him." Again, there are expressions used by the Apostle St. Paul regarding circumcision, which are equally applicable to baptism: "For he is not a Jew who is one outwardly; neither is that circumcision which is outward, in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii. 28, 29.) Substitute the word baptism for circumcision, and Christian for Jew, and how very suitable the words used by the Apostle to the Christian character.

How do you attempt to get rid of this evidence of probability from circumcision? You tell us that Pædo-Baptists say the "Christian Church is identical



with the Jewish Church. Under the Gospel, infants are entitled to be baptized, since baptism is now the seal of the covenant of grace, and has taken the place of circumcision." As you have cited no authors for these assertions, as I do not rest the argument from circumcision on any such ground of identity, nor do the best Pædo-Baptist authors with whom I am acquainted, I might pass over all that you have said on this point without detriment to the cause of Infant Baptism, but I must confess I cannot pretend to be as generous as you profess. I wish to expose the fallacies and contradictions of Scripture into which you have fallen.

There are two senses in which the word identity or sameness may be understood. The having one or more qualities or properties which mark it as an individual, although it may have other properties or qualities, which change in the same individual at different times and in different circumstances.

In this sense, the egg of the condor, lying torpid in the nest, is the same with the bird soaring with untiring wing to the heights of the Andes. In this sense, the Newton of the womb is the Newton of the "Principia." This first kind of identity you yourself, in fact, acknowledge, in saying that "the two systems are alike in some respects." If you had said essential respects, it would have been so much better. You say "both were of divine origin, both were the recipients of the Scriptures, and both were designed to promote the glory of God and the good of man." And St. Paul seems to be of the same mind as regards this sort of identity, when, allegorically, he tells the Gentiles of the Church at



Rome, that the natural branches of the olive-tree were broken off, "and thou being a wild olive-tree wert grafted in" among them, "and with them made partaker of the root and fatness of the olive," etc. In these words, is it not plain that the Apostle considered the Jewish system, as you call it—Church, as I call it, and shall soon prove it to be—as the root, the foundation of the Christian expansion and development. As to that other sort of identity of perfect sameness in all respects whatever, I know not one who makes use of it, for it is a contradiction in its very terms, and I must call upon you to name what author you can possibly find and quote who has ever urged this perfect sameness as a proof of the necessity of Infant Baptism from Infant Circumcision. At any rate, should you be able to find any such, it is no business of mine, as I make no such assertion, I use no such argument. What I do say is this, that Infant Circumcision shows that infants can enter, or be entered into covenant with God, and thus any objection which may arise from their not understanding the benefits or obligations of either circumcision or baptism [is obviated]; and that, as they are received by the one rite into the Jewish dispensation, so there is an antecedent probability\* they would be by the other rite into the Christian dispensation. I might, therefore, leave all that you have said on this head of identity and circumcision, but I cannot forbear pointing out the unscriptural mistakes into which you have fallen.

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[\* May not circumcision show that, under God, children have rights?]

You say, page 43, "In no proper Gospel sense," you have not condescended to inform us, and therefore I shall not undertake to conjecture [what is the Gospel sense of Church] in your opinion; but that the word Church may be applied to the whole nation of the Jews, we may learn, if our translators are correct, from St. Stephen (Acts. vii. 38), who tells us, "This is he that was in the *church* in the wilderness." You see, you and St. Stephen do not agree very well on this point. Further, the greater part of the New Testament, it is well known, was written in Greek. St. Matthew, and the Epistle to the Hebrews, are supposed, by many critics, to have been originally written in Hebrew, but very soon translated into Greek, so that since the New Testament is a Greek book, but not altogether classic Greek, but of the Greek [of the] translation of the Old Testament called the Septuagint. This translation was most highly valued by those called the Jews of the dispersion, who lived in countries where Greek was the chief or best language of the country, as in Egypt, and what we now call Asia Minor. This translation was also very much valued by the early Christian Church, as may be learned from St. Augustine's "De civitate Dei." It was also very copiously employed by the writers of the New Testament, in their quotations from the Old Testament, more so even than the original Hebrew, showing the value they attached to it. (See Michaelis' Introduction, Vol. I., ch. v. 83, and Horne's Introduction, Part I., ch. 5, § 82, and Part I., ch. and § 2.) Now, in our version of the Old Testament, where the word congregation occurs, the word cor-

responding to it in the Septuagint, the Greek version, is repeatedly, not universally, but repeatedly, (in far the greater number of instances, I believe,) the very same word (*ecclesia*) which is translated Church in the New; and therefore no fair, no just reason can possibly be urged why it may not be translated "Church" in the Old Testament as well as in the New. But *ex abundanti*, for proof more than enough, when St. Paul instructs the Gentiles of the Church in Rome that the natural branches were broken off, and the Gentiles grafted in, was it into a nationality or a church they were grafted? But, perhaps, you differ from St. Paul as you did from St. Stephen. Lastly, pray tell me, according to the proper Gospel sense, can the word Church be applied to the churches of Pergamos, Thyatira, and Laodicea?

Whether, after the revolt of the ten tribes, after their substituting a false priesthood for the true—still worse, after the infamous attempt to worship Jehovah "under the similitude of an ox that eateth grass," Ps. cvi. 20, by setting up calves in Dan and Bethel; worst of all, by their atrocious polytheism in the worship of Baal, Moloch, and Ashtoreth, after such heresy and schism, the ten tribes could be considered the Church of God, is another matter.

But I think it evident you confound two things together which are very distinct, the visible Church, as described by our Saviour in the parable of the net cast into the sea (Matt. xiii. 47), and the field sown with good seed, in which the enemy has sown tares (Matt. xiii. 24), and the parable of the ten

virgins (Matt. xxv.), and what is called by many the invisible Church, or, by St. Paul, "the Church of the first born, which are written in heaven." (Heb. xii. 23.) I hope, in your next attack on Infant Baptism, you will do us the favor to give the *proper Gospel sense* of a Church, and inform us whether the Baptist denomination is such a Church.

You say, page 45, "I deny that circumcision ever was a seal of the covenant of grace." Then pray tell me, What does the Apostle St. Paul mean when he says that Abraham received the sign of circumcision a seal of the righteousness of the faith which he had, being yet uncircumcised?" (Rom. iv. 11), and, indeed, the whole of that chapter. But you and the Apostle St. Paul do not always agree.

To inform us of the distinction between the two covenants, you have chosen a singular mode of proving it from the two passages in Genesis; the first of these passages has express mention of making of Abraham *a great nation*, and this you say was the covenant of grace; and the second passage, as you have quoted it, has nothing of nationality in it. It is not easy to see why you have quoted Dr. Hodge, for there is not a word of circumcision in the passage quoted, and the learned Doctor may have shown circumcision to have been the seal of both the covenants mentioned. I think that he has so represented it is very probable. At any rate, you have not rendered it very easy to determine what his opinion on this point may be, except that it is most likely to be in accordance with that of other learned men, for you have followed your usual practice, and have not even given us the work of the learned Doc-

tor from which your quotation is taken, much less the volume or page.

The truth is, circumcision, in the Jewish economy, was a seal for three different things, 1st, A national mark of distinction. 2dly, According to the Apostle St. Paul, a seal of the righteousness of the faith which Abraham had, being yet uncircumcised; and thirdly, as our Saviour has instructed us (John vii. 22), Moses gave circumcision unto the Israelites to be evidently a sign and seal of their obligation to obey that law they had received through the instrumentality of Moses.

You object greatly against the notion that baptism succeeded, or was in the place of circumcision; and you offer in behalf of your objection two arguments; first, "If baptism came in the place of circumcision, it is surely so stated in the Scriptures. But it is not so stated anywhere in the Bible, either directly or indirectly. There is no intimation even that they are in any way connected." (Pp. 48 and 49.) And again you say, "It was a type, not of baptism but of conversion." Then you quote Col. ii. 11. Your second argument is, that "if baptism took the place of circumcision, it was very singular that the early Christians did not know it," which "is evident from the fact that they circumcised their children for many years after they became Christians, and it is most extraordinary that Paul did not know that baptism came in the place of circumcision, for if he had been aware of this fact, he would never have circumcised Timothy after he had been baptized and was a grown man." (Pp. 49 and 50.)

To these arguments I think the answer is most

easy. You say, "circumcision is a type of conversion," which appears to me rather contradictory to the notion you have so strenuously maintained that it is only a seal of nationality; but let that pass. If circumcision is a type of conversion, what is baptism in the following passages? 1 Cor. vi. 11: But ye are washed, ye are sanctified; Heb. x. 22, Having our hearts sprinkled from an evil conscience and our bodies washed with pure water. 1 Peter iii. 21, "The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Now, I do not care to call circumcision a type of baptism, I should rather say, that both being figures of the inward sanctification, circumcision, under the old dispensation, was a very fit representation of its substitute, baptism, under the new. But in quoting from Colossians, why did you not continue the quotation a little further that it might be seen how intimate the Apostle considers the connection between the two rites, so that he calls baptism the circumcision made without hands? "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in *baptism*," etc. (Col. ii. 11, 12).

In your second objection to the notion that baptism succeeded circumcision, because they were practiced simultaneously, you are mistaken, wholly mistaken, in the fact. There was no such simultaneous practice among the Gentiles. Our Saviour, in his commission to his apostles to baptize, had nothing of it. When the Gentiles, in the person and



family of Cornelius, were admitted into the Christian church by baptism, we hear nothing of it; and there is nothing said of any circumcision being practiced at or after any baptism; no attempt is made to enforce it on any of these occasions, till we come to the transactions at Antioch. (Acts. xv.) Believing Jews from Judea, coming to Antioch, endeavored to enforce on the Gentile converts the practice of circumcision. When disputes arose with these persons, it was determined that "Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." It appears from this passage, that circumcision had not been practiced by the Gentile converts up to this period. The council at Jerusalem, held in consequence of this appeal, determined unanimously against the practice of circumcision by the Gentile converts. In St. Paul's epistle to Galatians, it appears that converted Jews had persuaded the Galatians to introduce among them the practice of circumcision; and we know well with what severity St. Paul, in his epistle, censures their conduct, and warns them of the injurious consequences which must result from such practice. From ecclesiastical history we learn that the Church at Jerusalem did practice circumcision, as long as they had a bishop of the circumcision over them, that is, a Jew by descent; but when they elected Mark, a bishop not of the circumcision, they discontinued the practice. (Mosheim *De rebus*, etc.). This difference of practice between the Church at Jerusalem, and every Gentile Church, without exception, as well as the circumcising of Timothy, but



not of Titus, is easily explained. Circumcision had a threefold purpose. (See Spencer de legibus Hebræorum.) First, it was a mark of nationality; secondly, it was to Abraham and his posterity a seal of the righteousness of faith; here it was in the Gospel church superseded by baptism; thirdly, according to our Saviour (John vii. 22), it was adopted, and, St. Paul instructs us, was, under the Mosaic dispensation, a bond of obligation to keep the whole law. (Gal. v. 3.) As a mark of nationality the Gentile could not receive it, for to him it would be no such mark at all; but to the Jew it would be a mark of nationality, and therefore it was not incompatible with his profession of the Gospel to use the rite *only on this account*. Therefore the apostle circumcised Timothy as a Jew, that his services might be more acceptable to his own countrymen, and thus he refused to circumcise Titus, because to Titus, a Gentile, circumcision could be no mark of nationality, but must have been received for one of the two other purposes. For the second purpose it would be superfluous, and therefore improper, because baptism had superseded circumcision as a seal of the righteousness of faith. It could have been received solely then as a bond of obligation to be subjected to the obedience of the whole law of Moses, and not to the graciousness and mercy of the Gospel.

I proceed now to consider the proof which the early fathers of the church furnish, of the apostolic practice of the baptizing of infants, observing that, except in the few instances in which I had ready access to the originals, I am indebted to Drs.

Wall and Hammond for the quotations from the fathers.

Before I adduce these quotations, however, I think it necessary to make some preliminary remarks bearing on the subject, and preface them with the assertion of the Rev. Robert Hall, the very eminent Baptist minister, in his controversy with Mr. Kinghorne, on the subject of free communion, of which he was the strenuous advocate. Though, of course, believing that the baptizing of infants was an innovation, he asks, "What became of that portion of the ancient church which refused to adopt the baptism of infants? Did they separate from their brethren in order to form distinct and exclusive societies? Of this not the faintest trace or vestige is to be found in ecclesiastical history, and the supposition is completely confuted by the concurrent testimony of ancient writers to the universal incorporation of orthodox Christians into one grand community. We challenge our opponents to produce the shadow of evidence in favor of the existence, during that long period of time, of a single society of which adult baptism was the distinguishing characteristic." (Vol. L, p. 482, Hall's works.) The long tract of time of which he speaks is from Tertullian, one hundred years after the Apostle St. John, to Austin, and certainly, as he states in the preceding page, there was no previous distinction of Pædo-Baptist and Anti-Pædo-Baptist societies. Again, on the same page he adds: "After the commencement of the fourth century, down to the era of the Reformation, the baptism of infants was firmly established and prevailed." I adduce these

quotations to show how utterly unfounded are the attempts made by many Baptist writers to claim various sects of heretics and schismatics as having renounced the communion of the Catholic Church, on account of its practicing Infant Baptism. As, for instance, by the author of the Baptist Directory, attempting to claim, without a shadow of proof or probability, the Massalians (Messalians, as he erroneously calls them); Euchites, the same sect with the Massalians, though he makes them different, Montanists of the first century, Novatians, Donatists, of the third, fourth, and fifth centuries, and he asserts of these that they rejected Infant Baptism, as Mosheim, Allix, Robinson, and other historians assert (p. 244 and 245). Of this there is not one word of truth, as may be seen by consulting these authors. He introduces also the Paulicians as denying Infant Baptism, which may be true enough, for they rejected, like the modern Quakers, all baptism.

The long tract of time of which this candid and eminent divine (Dr. Hall) writes, is from the times of the Apostles to that of St. Augustine, Bishop of Hippo, after which there can be no question of the universal practice of baptizing infants, as will be shown in its place. Robert Hall, however, might have gone much further, and might have plainly stated that, except in the case of such heretics as rejected, like our modern Quakers, all baptism, there is not to be found for one thousand years after the Apostolic age, that is, after the death of St. John, one single writer, Catholic or heretic, who in any one sentence, in any one line, has ever asserted, or even intimated, that the baptizing of infants was

an innovation, was unscriptural, was contrary to the institution of Christ. How certainly true this assertion is, that for a thousand years after St. John the apostle, there is not to be found a single line of condemnation from either Catholics or heretics, as stated above, your own pamphlet is sufficient proof; for it is to be supposed that you, or, at any rate, the writers of your communion, on whom you profess to rely for your statements as well as arguments, would do their best to search out some condemnation from antiquity of Infant Baptism. And what is the utmost that they are able to do? They, or you, quote from Justin Martyr the following passage: "We were born without our will, but in baptism we are to have choice and knowledge. This we learned from the Apostles." Supposing this passage quoted correctly, for, not having access to the works of Justin Martyr, I know nothing to the contrary, what does it amount to? The far greater part of the world, in the days of Justin Martyr, were heathen, and, of course, if any embraced Christianity, it would be from their own choice; and even of infants baptized, it would be their choice afterwards whether they would continue or not in the Christian faith. And this is all you or your writers have been able to bring forward from any early father against the baptizing of infants in the Church of the second century, or the first after the Apostles.

So damaging to the cause of the Anti-Pædo-Baptists is this total silence, this entire absence of all censure of the baptizing of infants as unscriptural, as contrary to Christ's institution, that many of your controversial works, most contrary to the truth

of all ecclesiastical history, have endeavored to bring forward several sects of schismatics and heretics, who [as they maintain] rejected Infant Baptism. In which attempt they have shown either their great ignorance of ecclesiastical history, or else their want of honesty. And I cannot understand how divines of such learning, piety, and truth as are to be found in the Baptist denomination, should not only not censure, should not only tolerate, but even encourage the dissemination of works of such untruthfulness. I allude to such works as the Baptist Directory, by Dr. Hiscox, a book, I suppose, of authority in your communion, and widely disseminated, if the title-page states truly that twelve thousand have been published. This book brings forward the Euchites, the Messalians, the Montanists, Donatists, etc., etc., as rejecting Infant Baptism (page 244) ; so the popular novel of Theodosia says of the Sectaries in the days of Austin, I suppose he means the Donatists, "refused to baptize their children." (Vol. I., p. 388.) In like manner that veracious history called "Orchard's." \*

In all these assertions of examples, there is not one word of truth, as may be learned not only from what Robert Hall has asserted, but still more fully from what St. Austin, whose authority in the Church, both at the time he lived and since is so well known, declares he never met with any Christian, either Churchman or Sectary, nor with any

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\* The charge above is distinctly that the *representation* made of the character of the above-mentioned sects, and for which Mosheim's name is used, is *untrue*, according to Mosheim.

writer who owned the Scriptures, who taught any other doctrine but that “infants are baptized for the pardon of sin.” “Much less then had he known or heard of any that denied that they are to be baptized at all.” (Wall’s Inf. Bap., Vol. I., p. 304.) And the assertion made in some of your books, that some persons baptized in infancy were baptized when they became adults, because they considered their baptism when infants as invalid, [has no evidence of its truth] as you well know [I suppose], and therefore, as I suppose, have honestly avoided such assertion. You have endeavored, but certainly very unsuccessfully, to make an argument against Infant Baptism, from the silence, as you insist, of the first and second centuries.

If the baptizing of infants is not expressly [rather *not specially*] commanded in Scripture [in Matt. xxviii. 19, it is as expressly commanded for them as for others], I trust I have shown that there was no reason to look for such a command, but the contrary, as the practice was well known to the Jews in our Saviour’s time in the reception of proselytes, and therefore our Saviour’s commission to his Apostles in St. Matthew is no more expressly for adults than for infants; it is a general command to baptize all nations. But I trust I have proved that the baptizing of infants is clearly implied in the New Testament, and being implied, is as truly proved to exist, as if it had been directly mentioned. So with regard to the second century; if not mentioned directly, it is certainly to be inferred from what is said. For let it be observed that when Infant Baptism is directly spoken of, as in the case of Origen, Cyprian,



and Augustine, it is not introduced for the purpose of defending or enforcing its practice, but on account of some subject with which it was connected. It is always taken for granted, as universally existing; it is never decreed by any Council, not even by the one you suppose; it is never censured as unscriptural. The case of Tertullian will be presently considered. The writers of the first and second centuries, that is, during the Apostolic times, and the first century after, were few in number. The pieces they left are short, were not written for the purpose of setting forth, particularly, ecclesiastical practices, but for other purposes. Can you show any instance in their writings, in which, [granting the practice] of baptizing infants, it must necessarily have been mentioned?

But you will not find it so easy to answer the difficulties with which Anti-Pædo-Baptists are fatally embarrassed, by the entire absence, from all antiquity, even of a single syllable of censure of Infant Baptism. Much less is there any instance of any person who had been re-baptized simply because that person had been baptized in infancy. There were no SUCH Anabaptists *then*, from whatever other causes they may have existed. And the pretense set up by some to the contrary, is, as I dare say you know, entirely untrue. How totally different is the case now! I suppose there can hardly be found any writer or preacher of your denomination, who is not perpetually [asserting] and urging the unscriptural character and invalidity of Infant Baptism. How can this difference be accounted for? Plainly in one of these three ways.

First, Let it be remembered that all ancient Christians and all modern Christians who practice baptism, with the exception, among the latter, of the open Communion Baptists, hold that no unbaptized person ought to be admitted to Christian fellowship, to the partaking of the holy Communion. Now supposing Infant Baptism to have been introduced gradually or suddenly, I care not which is supposed, how comes it that by those who adhere to Adult Baptism alone, those who practiced Infant Baptism should never have been refused Christian fellowship? Did they think Infant Baptism a true Baptism, though not Apostolical, to be allowed, though not to be enforced or even recommended; or did they yield to what they condemned by their own practice, without a word of reproof, although we find every other form of supposed or real false opinion noted and condemned? Or, secondly, did those who themselves refused to practice Infant Baptism, consider it, as some moderns, a not improper, unjustifiable, or censurable, but just development of Christianity? Or, thirdly, that which was really the case, there was no such thing as either the gradual or sudden introduction of Infant Baptism, after the days of the Apostles, but that it had always existed, always been practiced from the beginning of Christianity? But one supposition remains, that contended for by Robert Hall, namely, That although the practice of baptizing infants was introduced after the times of the Apostles, [and] was never practiced in the Apostolic times, and was thus an unscriptural innovation, and that the ancients considered Baptism as a necessary introduction to Christian fellowship,

still they never, contrary to the almost universal practice of the Anti-Pædo-Baptists of the present day, refused Communion to those who practiced the baptism of infants, or who had received baptism in infancy. Now, this appears to me utterly incredible! I cannot be convinced that the early Christians, who insisted so strongly on baptism, should have looked on the baptizing of infants as an unscriptural innovation, and yet, at the same time, have never in a single instance, not in a line, not in a word, not in a syllable, not at any time, or by any one person, objected to Communion with any person baptized in infancy, and whose baptism was [suppose,] considered on that account invalid. That there were frequent instances of re-baptizing, there can be no question; Catholics would in certain cases re-baptize those, whether adults or infants [who had been baptized by heretics]; and so, on the other hand, the heretics and schismatics would re-baptize, whether adults or infants, those who had been baptized by the Catholics. We therefore frequently meet with the term Ana-baptist in antiquity, that is, a re-baptizer. But that one was ever re-baptized simply and solely because that person had been baptized in infancy, not a single example is on record till we come to the beginning of the twelfth century, eleventh from the Apostles. And any pretense to the contrary is a *falsification of history*. As to the supposed silence of the writers of the first and second centuries, if it were entirely true, as it is not, I think you yourself might be brought to confess that even such silence of those early times, is not by any means a proof of the non-

existence of an important fact. I dare say you believe in the inspiration and canonical authority of the Epistle to the Hebrews, and that it must, therefore, have been written by St. Paul. But what authority have you for these three particulars, especially the last, before the time of Clemens Alexandrinus in the year 190, or after the time of the Apostles, 90, the latter part of the first century, from the Apostles?

But let it be observed, that the testimony in favor of Infant Baptism is much more uniform, much more perfect, than that in favor of the Pauline authorship, or the inspiration of this Epistle. By Tertullian it was assigned to Barnabas, by others to St. Luke, by others to Clement (see Michaelis' Introduction and Horne's Introduction); and however generally it was received by the Oriental churches as inspired, it was by no means received as generally by the Latin churches, and especially was not received by the Church of Rome. (See Eusebius Ecc. Hist., book 3, ch. 3, and Valesius, note D.) Now, as regards the baptizing of infants, there is not a syllable, even, to intimate that the practice was contrary to the institution of Christ, that it was not Apostolical. Whereas, the same Clement of Alexandria says: "And if any one be by trade a fisherman, he will do well to think of an Apostle, and the children taken out of the water:" which, as Wall observes, Vol. I., p. 66, can only refer to the baptism of children, and of course [to] such baptism being practiced by the Apostles. And Origen, but a few years, from ten to twenty, after Clement, states expressly that "the Church had from the Apostles a tradition to

give baptism even to infants." And yet you receive, I hope, the Epistle to the Hebrews, while on so much greater evidence you reject Infant Baptism.

I now proceed to the quotations from the fathers of the Church in favor of Infant Baptism, observing that as I have very few of the original works from which my quotations are taken, I am indebted almost entirely to Drs. Wall and Hammond for those I have employed, using only the English translations.

I begin with Justin Martyr, who wrote less than seventy years after the commencement of Christianity, and about forty years after the Apostolic age, that is, after the death of St. John. "We also who by Him have had access to God, have not received this carnal circumcision, but the spiritual circumcision which Enoch, and those like him, observed: and we have received it by baptism, by the mercy of God, because we were sinners; and it is allowed to all persons to receive it by the same way." (Dialogue with Typho, p. 59, Wall, Vol. I., p. 50.) Here it is most manifest that Justin Martyr institutes a parallel between circumcision and baptism, and as he says nothing to the contrary, it is plain that he held that, as infants were to be circumcised, they were to be baptized. Again, in his first Apology, commonly given as the second, he tells us, "Several persons among us, of sixty or seventy years old, of both sexes, who were disciplined [or made disciples] to Christ, from their childhood, do continue uncorrupted.

Of this quotation I observe, first, that the word translated "made disciples" (*ematheteuthesan*), is the passive voice of the same word St. Matthew has given us

in the commission of our Saviour to his Apostles, just before his ascension, and is explanatory of the use of the term in that place. From Acts ii. 26, we learn that disciple and Christian were synonymous terms; now he was never called a Christian who was not baptized. These disciples of sixty or seventy years, who were made disciples or Christians, that is, we say, were baptized in childhood, must, therefore, have been baptized in the first century, in the Apostolic age; that is, twenty or thirty years before the death of St. John. You may, indeed, say here, as in the case of Tertullian, that these children must have been from six to eight years of age. But you would have no more authority for saying so, than you have for saying it in the case of Tertullian, as I shall presently show. Besides, what children of six, or, generally speaking, of eight years old, are capable of pledging themselves, on sufficient knowledge, to a life of faith and holiness? As children are spoken of in general terms, we have a right to conclude that all were intended who could properly be considered as children, consequently infants.

My next quotation is from Irenæus. Irenæus wrote about sixty-seven years after the time of St. John, that is, after the Apostolic age. From Eusebius we learn, l. 5, c. 20, that he was a disciple of Polycarp, who was a hearer of St. John. Dodwell supposes he was born three or four years before, others that he was born five or six years after, St. John. His testimony, if we can show it to be in favor of the baptizing of infants, must be certainly of very great value for its high antiquity. As it cannot be supposed for a moment that Irenæus orig-



inated the baptizing of infants, he must have followed his master Polycarp in this as well as in his other opinions. Indeed, there is great probability that Polycarp himself was baptized in infancy, for he speaks at his martyrdom of having served Christ for eighty-six years, and as it is not probable that he was then much, if at all, older than eighty-six, and baptism was always looked on as the beginning of the service of Christ, or of the Christian life, he must have been baptized at a very early age, most probably in early childhood or even infancy.

But to return to Irenæus: "He," that is, Christ, "came to save all persons by himself. All, I mean, who by him are regenerated unto God; infants, and little ones, and children, and youths, and elder persons." Irenæus *adversus hæreses*. See Wall, Vol. I., p. 56.

The force of this testimony to the baptizing of infants is to be found in the use of the expression, regenerated. I assert, and the assertion cannot be gainsaid, that whatever other idea the ancient Christian writers may have connected with the term regenerated, they invariably included in it that of being baptized. When, therefore, any one was said to be regenerated, his baptism was necessarily implied; and without being baptized, no one was ever spoken of as regenerated. Take, for instance, so early an author as Justin Martyr: "Then we bring them to some place where there is water, and they are regenerated by the same way of regeneration by which we were regenerated; for they are washed with water in the name of God, the Father and Lord of all things, and our Saviour Jesus Christ, and of the Holy Spirit." (Justin, *Apologia prima*.)

Wall, Vol. I., p. 52. When, therefore, Irenæus speaks of infants being regenerated, their baptism is as certainly declared by implication as it would be declared by the direct use of the term baptized. Suppose, as an illustration, it were said of any foreigner that he had become a citizen of the United States, would it not be necessarily implied that he had taken the oath of allegiance?

My next author is Tertullian, who wrote one hundred years after the death of the Apostle St. John, between one hundred and sixty and one hundred and seventy years after the very beginning of Christianity, and at the end of the second or beginning of the third century after the birth of our Lord. The testimony of Tertullian to the *practice* of Infant Baptism, at the time he wrote, is so plain and express, that you endeavor to escape from it, first, by telling us (p. 61) that it is very doubtful whether Tertullian speaks of the baptism of infants at all, when he strongly protests against the baptism of young persons; and next, by a false translation of the word *norint*. In order to show certainly how fruitless is your attempt to escape such testimony, I think it necessary to give the original Latin, as found in Wall, together with your translation and his, that it may be judged which is the correct one: \* “Itaque pro cujusque personæ conditione ac dispositione, etiam ætate, cunctatio baptismi utilior est præcipue tamen circa parvulos. Quid enim

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\* [Tertullian objected to what he found established in this and other points, and is charged by Mosheim with objecting, after he became a Montanist, to the New Testament as not strict enough.]

necesse est [\* \* \*] sponsores etiam periculo ingeri ? quia et ipsi per mortalitatem destituere promissiones suas possunt, et proventu malæ indolis falli. Ait quidem Dominus, nolite illos prohibere ad me venire. Veniant ergo dum adolescunt, veniant dum discunt, dum quo veniant docentur ; fiant Christiani quum Christum nosse potuerint. Quid festinat innocens ætas ad remissionem peccatorum ? \* \* \* Norint petere salutem, ut petenti dedisse videaris. Non minori de causa, innupti quoque procrastinandi, in quibus tentatio præparata est, tam virginibus per maturitatem, quam viduis per vacationem, donec aut nubant aut continentiae corroborantur.” Wall, Vol. I., p. 73.

Your, or I rather suppose I ought to say, your authority's translation, is as follows: “For it is desirable to postpone baptism, according to the position and disposition of each individual, as well as in reference to his age, especially so in the case of *children*. Where is the necessity for placing the sponsors in jeopardy, who may be prevented by death from performing their promises, or may be deceived by the breaking out of an evil disposition ? It is true our Lord said, ‘Hinder them not from coming unto me,’ but they may do so when they have arrived at the age of \* \* . When they understand Christianity let them *profess themselves Christians*. *They just know* how to ask for salvation, that you may seem to give to him that asketh. It is for a reason equally important that unmarried women, both widows and virgins, are kept waiting, either till they marry or are confirmed in the habit of a chaste, single life.”

Wall's translation is the following: "Therefore, according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of *little children*; for what need is there [ ] that the godfathers (sponsors) should be brought into danger—because they may either fail of their promises by death, or they may be mistaken by a child's proving of a wicked disposition. Our Lord says, indeed, 'Do not forbid them to come unto me,' therefore, let them come when they are grown up; let them come when they understand—when they are instructed whither it is that they come; let them be made Christians when they can know Christ. \* \* \* \* For no less reason unmarried persons ought to be kept off, who are likely to come into temptation; as well as those that were never married on account of coming to ripeness—as those in widowhood for the miss of their partner, until they either marry or are confirmed in continence."

You tell us, "Tertullian here speaks of those who could just ask for salvation, and therefore could not have been infants." You further state from Bunsen, that "Tertullian was not arguing against Infant Baptism at all, then unknown, but of little growing children, from six to ten years of age." You further say, "Church history tells us about this time, among many other innovations, the custom of having sponsors to answer for catechumens was first introduced, and together with every other form used in the baptism of older persons, was transferred to the baptism of infants in the fourth and fifth centuries." Now these last two assertions are entirely

gratuitous. *What Church history* tells us of this transferring of sponsors in the fourth and fifth centuries? None whatever, unless probably such a one as Orchard's! What possible warrant have you for saying that Tertullian meant children from six to ten years of age? None whatever. Certainly there is nothing of the kind in Tertullian, not a syllable—you have put all that in. To be sure, you endeavor to give some color to your assertion, by translating *parvulos* imperfectly into *children* instead of little children. Who ever heard of a little child of ten years old or even of six? Is it your practice ever to baptize children of six or seven years old, and of course according to your principles on their own responsibility? The word *parvulos*, according to Tertullian, will include all such as are unable to answer for themselves, and therefore will include infants. (See Facciolatus' lexicon.) You further endeavor to support your wrong cause by introducing into the text of Tertullian a word which is not there, "*noscunt*," I suppose for one which is there, "*norint*;" or else by a wrong translation, thus entirely changing the meaning of the sentence. A strange mistake for a Latin scholar, for I must not suppose you would do this purposely. You say, "They just know how to ask." *Norint* being the subjunctive, will admit of no such rendering, but must be translated either "Let them know," or "they should know how to ask," plainly showing they were too young to be able to ask for baptism themselves. It is not surprising that Anti-Pædo-Baptists should do their best or their worst, whichever it may be called, to get rid of the testi-

mony of Tertullian. Tertullian recommends the delaying of baptism in three cases; first, of little children, including, of course, infants; secondly, of young persons and widowed persons; the first, lest the responsibility incurred by the sponsors should be in vain, the second lest they should yield to the temptations to which they would be subjected. Tertullian's recommending militates no more against our Redeemer's authorizing the baptizing of infants than it does against his *authorizing the baptizing of young persons and widowed persons*. Secondly. From the words of Tertullian, it is manifest that the baptism of infants was *practiced at* the time he wrote; that is, *less than one hundred and seventy years* from the very beginning of the Gospel, and *but one hundred after the death of St. John*. Nor did the baptism of infants appear suddenly, or gradually introduced. Certainly, from Tertullian there is not the least intimation that either was the case, nor can we find any such intimation from any other writer. The baptism of infants being as common, though, of course, not so frequent a practice as that of adults [where heathens were to be converted], there would be no particular mention made of it, unless the occasion should call for such particular mention. But it would have been very much to Tertullian's purpose, if, in his recommendation of the delay of baptism, he could have urged that it was an innovation from apostolic practice, and his silence makes it highly probable that he thought it Apostolic, as he must have thought the baptism of young or widowed persons.

The next witness is Origen, whose testimony of



the practice of the baptism of little children, including infants, is so frequent and so express, that one would think no ingenuity on the part of you or your friends would enable you to escape from it. Take first homily on St. Luke: "Having occasion given in this place, I will mention a thing that causes frequent inquiries among the brethren. Infants" (parvulos, little children, including infants), "are baptized for the forgiveness of sins. Of what sins? or, when have they sinned? or, how can any reason of the laver in their case hold good, but according to that sense that we mentioned even now? None is free from pollution, though his life be but the length of one day upon the earth; and it is for that reason, because, by the sacrament of baptism, the pollution of our birth is taken away, that infants are baptized." Again, in his comment on the Epistle to the Romans, he says: "For this also it was, that the Church had from the Apostles a tradition to give baptism even to infants" (parvulis, to little children); "for they to whom the divine mysteries were committed knew that there is in all persons the natural pollution of sin, which must be done away by water and the Spirit." These are not, by very many, as may be seen in Dr. Wall on Infant Baptism, the only passages in which Origen treats of the baptism of very young children (parvulorum); but these afford sufficient proof that the baptizing of infants "was a common *practice* in his days universally acknowledged, for his object was not to prove its evidence, but to show the reasonableness of its practice." Let it be further observed, that the testimony of Origen is of peculiar force;

for, as we learn from Eusebius, book vi., ch. ii. and xix., his progenitors were Christians, which must, at the very least, include his grandfather, if not his great-grandfather. Origen himself was, in all probability, baptized when an infant, or a parvulus (a very little child), for he was instructed in the Christian religion from childhood; and as we find nothing said of his baptism, and he was certainly baptized, it must have been in his infancy, or when a parvulus, and we also see that he was fully entitled to speak of the baptism of very young children, including infants, as Apostolical, as it was no doubt a tradition of his family. He was born in the year 186 of the Christian era, that is, less than one hundred and fifty years from the beginning of the Christian Church. His father was martyred for his faith when his son Origen was but seventeen, that is two hundred and three years from the birth of Christ, but three years after Tertullian wrote, less than one hundred and seventy after the commencement of Christianity, and but about one hundred after the death of St. John. Supposing his father and grandfather to be each twenty-five years old at the birth of their respective sons, this would bring the tradition of the family to within, at the furthest, fifty years of the death of St. John.

You attempt, indeed, to get rid of Origen's testimony by telling us that "Tertullian does not say one word of new-born infants; neither does Origen, when his expressions are accurately weighed."

In answer to this, I observe, that this is a new device by the Anti-Pædo-Baptists to get rid of Origen's testimony, for I do not remember its being

resorted to by any of the earlier writers of your sect. Secondly. Origen himself settles the question by stating, in speaking of the baptism of these little children, "that none is free from pollution, though his life be but the length of one day upon the earth;" and that therefore infants (*parvuli*, little children) are baptized. Thirdly. The word (*parvuli*, little children, including infants, as shown before,) is more appropriate than would be the word "infants;" for the former not only includes mere infants, but also all others who would be unable to answer for themselves, but must have sponsors. Lastly, as will be immediately shown, the baptizing of infants, as well as other little children, was universally practiced, not introduced, as you would try to make out, at the time of the Council of Carthage, held under Cyprian, one year before the death of Origen. We may see then, clearly, that Origen and Cyprian must have been for many years contemporary, one born in Alexandria, Origen, and the other at Carthage (see Cave's *Lit. Hist.*, pp. 70 and 78); both, then, of North Africa. Origen flourished, according to Dr. Wall, from A. D. 210, from 110 after St. John, according to Cave (*Lit. Hist.*), from 230 to 254 (130-154) from the Apostle St. John. But these dates are not inconsistent, the latter date being two years after Origen was made presbyter, and the former from about the time he was appointed public catechist of the Church at Alexandria. Let us, then, examine him as a witness on this question of infant or little children's baptism. We will suppose, then, three interlocutors, namely, Origen, an Anti-Pædo-Baptist, and a Pædo-Baptist. Let us begin

with the Pædo-Baptist. *P. to Origen*.—I must inform you that a body of Christians, professing to be the whole of Christ's visible Church, exists at present, denying the validity of Infant Baptism, and, as you are an early and copious writer of the Church, we wish to put to you some questions on the subject. It is understood, from an ecclesiastical historian who flourished about seventy years after your decease, that you were of Christian descent, that your father and grandfather at least, if not your great-grandfather, were Christians before, and that you were from childhood instructed in the principles of the Christian faith; I, therefore, conclude, though my friend here may not, that you must have been baptized in infancy, as nothing appears to the contrary. We find, from the same historian, that you were a man of great learning; had visited Rome, Greece, Palestine; you must have been, therefore, acquainted with the practices of these several places. We learn that you were born about one hundred and eighty-five years after what is called the Christian Era, the supposed birth of Christ, or about eighty-six years after the death of the Apostle St. John; that your father was martyred when you were seventeen, and that you must have been nearly, if not quite, eight years cotemporary with the celebrated metropolitan Bishop of Carthage, Cyprian, since he was converted to Christianity in the year 246, and you did not die till 254, the year after a famous council held at Carthage in 254. We wish to hear, then, what you have to say of the baptism of infants, or say of little children, whether the phrase includes infants, or do you mean to speak of children from six to ten

years of age? *Origen*.—Is there any mention by me of children from six to ten—how came this notion?

*P.*—It is one lately advanced, and very much advocated by the sect to which my friend here belongs.

*A. P.*—What is there in your writings which shows you meant to include infants in your baptism of little children?

*Origen*.—Do I not state that “baptism of little ones was given not for their own sins, which they could not have committed, but for that pollution from which none is free, though his life be but a day upon the earth?” I cannot understand how this should not include all who, from their age, do not commit actual sins.

*A. P.*—At any rate, I presume your remarks are confined to Alexandria, where you were born?

*Origen*.—Why so? Do I make any limitation of that sort in my remarks? The historian, you inform me, who flourished about seventy years after my death, does he not inform you that I had been in Rome, Greece, Palestine, Antioch, and Cappadocia; do I intimate at all that the customs of these countries, as regards the baptism of children, was different from that of Alexandria or Africa?

*A. P.*—You speak of the baptism of little children as being an Apostolic tradition—what authority have you for saying so? *Origen*.—I should think the best, inasmuch as my father and grandfather at least were Christians before me, and I have not given the least intimation that their impressions in this matter were different from mine.

So much, then, for the testimony of Origen; let us proceed to that of Cyprian.

In the year 253, A. D., or 153 after St. John, there

was held at Carthage, under its Metropolitan, Cyprian, a council of sixty-six bishops. During the sitting of the council, a letter is received from a country bishop by the name of Fidus, who makes inquiry on two subjects. The first of these does not concern us. The second is, whether an infant can be, or ought to be, baptized before the eighth day after its birth?—in allusion, plainly, to circumcision. The unanimous answer to which is, that a child may be baptized the first day of its birth.

On this decision of the council I have these observations to make: First, that the question of Infant Baptism, in general, does not at all arise; it is not at all discussed; it is taken for granted as universally admitted. Secondly, that there were sixty-six bishops assembled in the council, each of whom must have had not less than from eight to ten presbyters under him, which would make, at the very least, five hundred congregations. Thirdly, many of these bishops must have been sixty or seventy years old, which would carry the knowledge of the practice of their times beyond the time of Tertullian, or, in other words, less than one hundred years from the Apostolic age, or the death of St. John.

Now, there are certain remarkable particulars in the unanimous determination of this council, deserving our notice. First, we find in this council no discussion whatever of the subject of Infant Baptism in general. No one undertakes to insist on its propriety, on its Apostolic or Scriptural character; no one undertakes to defend the practice, to argue in favor of it; much less does any member of the council pretend to impugn or oppose it.



Again, but for an accidental inquiry, we should have had no testimony from this council of the undoubted existence, the universal prevalence, of Infant Baptism, in at least all that district of country in which these sixty-six bishops resided—from which we may plainly see of what little force against Infant Baptism the silence of authors is to be regarded, when but for a mere accident there would have been entire silence on this subject even in this council. Even now, when the Scriptural character of Infant Baptism is so hotly contested by Anti-Pædo-Baptists, you will scarcely find a single author among them who does not introduce the subject; you will meet with many Pædo-Baptists who have little, many who have nothing at all on the subject, even when the contrary might be expected. I will instance in two cases, one in Mosheim's *De rebus Christianorum ante Constantinum*, even in that passage, Ch. V., note, in which he speaks of the Jewish proselyte baptism as preceding John's baptism, he makes no mention of their baptizing infants; another, in Horne's *Introduction*, Part III., ch. 2, § 2, where this proselyte baptism is also treated of, but no mention of Infant Baptism.

You labor very hard to do away, then, with this perfect evidence of the entire establishment and wide prevalence of Infant Baptism in the year after St. John, 153, but ineffectually.

You begin with saying you submit four or five propositions. First. You say that you have demonstrated that "Infant Baptism did not originate with Christ or his Apostles . . . but in the beginning of the third century." I trust I have clearly proven

the direct contrary, and that Infant Baptism did originate with our Lord and his Apostles.

Secondly. You say, "that Infant Baptism originated in heresy—the heresy of baptismal regeneration." As I have already discussed this matter, I shall add but this to my previous remarks, that if what you say were true, Infant Baptism must have had a very early origin, for the whole Christian Church held the doctrine, and must therefore have been heretical. Justin Martyr, forty years after St. John, held the doctrine, as I have shown already; he must therefore have been a heretic; and oh! worst of all by far, St. Paul must have been a heretic. See Titus iii. 5.

Allow me to ask you one or two questions on this your second proposition. I hope you will answer them fully. You say that dying infants are, though not baptized, saved by the merits of our Redeemer; are they saved regenerate or unregenerate? If regenerate, are they regenerate at death in consequence of their death? If so, what is your authority for saying so? Are dying infants only regenerated in infancy? [*You make inferences as positive as express statements.*] Or, are all infants regenerated at their birth? Then must many lose their regeneration, or else we find a countless number of regenerate persons who are liars, thieves, debauchees, murderers. If they lose their infantile regeneration by ungodliness and wrong-doing, some of these may be and surely are converted from their ungodly and wicked life to a true Christian life. What would you then call their converted state, a re-regeneration or a restoration to

regeneration? I pray you define for us exactly what you mean by regeneration; and give us your interpretation of John iii. 3 and 5.

Your third proposition is, that "the first appearance of Infant Baptism was in a corrupt age of the Church, and in North Africa, the most superstitious and corrupt part of the Christian world in that age." That it *originated* in North Africa, I trust I have proved by the testimony of Justin Martyr, who was never in Africa in all his life, and by Irenæus, who was a native of Asia Minor, and afterwards bishop of Lyons, in Gaul, not to be true. See Cave's Liter. Hist. That Infant Baptism did not *originate* in Africa, but whenever intimated or directly spoken of, is found to have existed everywhere. As to your attempt to ally Infant Baptism with what you try to represent as the peculiar corruptions of Northern Africa, it is easily answered. First, if you mean that these corruptions were the cause of Infant Baptism, this would be the fallacy of "*non causa pro causa*," for you can show no necessary connection between them, and in the same manner any other true doctrine might be represented as the effect of these corruptions. Secondly, in representing the practices of which you speak as accompanying the baptism of infants, and the value attached to a celibate life as confined or belonging peculiarly to North Africa, you show but little acquaintance with the history of the Christian Church at large, for these practices and this opinion of the superior excellence of a celibate life existed throughout the Church,—on the latter, especially, see Mosheim *de rebus ante Const.*, second century, p. 35.

It is the first time I ever heard it was abhorred by Protestants, inasmuch as it was an opinion entertained by the Apostle St. Paul (but you do not always agree with the Apostle), 1 Cor. vii. 7, 24, 38, and even it would seem by our blessed Redeemer himself (Matt. xix. 12). That many of the ancient Church carried the opinion to an extravagant degree, there may be no doubt; still it is not opposed to, but in conformity with the teaching of Holy Scripture. You attempt to make it appear that Infant Baptism, originating in Africa, was chiefly confined to that country for a long time. You endeavor to prove this by stating that no Latin writer out of Africa makes mention of it as a practice till about the year 374 A. D., and, secondly, that "especially the Apostolical Constitutions" of the close of the third century, "make no allusion to Infant Baptism." I answer, first, by asking who are these Latin writers out of Africa from whom we should expect allusions to Infant Baptism? Secondly, that the silence of at least one Latin writer out of Africa proves incontestably the existence of Infant Baptism in Rome, at least, and consequently, in all Italy. There was in this very century a sharp controversy between Cyprian of Carthage and Stephen of Rome, on the subject of re-baptizing those who had been baptized by heretics; Cyprian contending that they ought to be, and Stephen that they ought not to be, if the due form had been observed of baptizing in the name of the Father, and of the Son, and of the Holy Ghost. (Eusebius, book vii. c. 3). But in this dispute there is not the least intimation whatever that there was the slightest dif-

ference of opinion between them on the subject of Infant Baptism. How can this silence be accounted for, except on the supposition that both held and practiced Infant Baptism, and if so, we may be sure it must have been, from the bishop of Rome, held and practiced throughout Italy. Thirdly, we find an evidence of its existence in other countries besides Italy and Africa, stronger than that of one or more writers. The council of Eliberis, in Spain, was held A. D. 305, or 205 after St. John. (See Cave, p. 221.) At this council the following decree was passed: "If any one go over from the Catholic Church, to any heresy, and return again to the Church, it is resolved that penance be not denied to such an one, because he acknowledges his fault. Let him be in the state of penance for ten years, and after ten years, he ought to be admitted to communion."

But, if they were infants when they were carried over, "inasmuch as it was not by their own fault they sinned, they ought to be admitted without delay" (*incunctanter*).

The baptism of these persons carried over in infancy is clearly implied, for no one was ever supposed to belong to the Church who was not baptized, and consequently, if not baptized, could not be said to be carried over from it; and again, when they are allowed to be received at once to communion, it is not required to be baptized before being admitted to communion.

You lay great stress on the omission of any mention, as you suppose, of Infant Baptism in the Apostolical Constitutions. But you are greatly mistaken,

for what you require is there, and not by an allusion but by direct injunction in stronger terms than you require, for we have in the sixth book and c. 15: "Baptize your infants (*νήπια*), and bring them up in nurture and admonition of God. For, He says, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." (Cotelerius' edition of the Apostolical Fathers, Vol. I.)

As another argument against the general practice of Infant Baptism, you bring forward the case of several persons who, as you allege, were baptized after they were grown, although their parents were Christians at the time of their birth. To make this argument of any validity you must prove two things, first, that the parents of these persons were Christians at the time of their children's birth; and secondly, that if so, the children were not baptized in infancy. I challenge you to prove these two points in a single case, except possibly in the first, in which you have by such an egregious mistake substituted one person for another, a bishop who lived in the sixth century, for one who lived in the fourth—a bishop of Rome for a bishop of Nazianzum. When you have adduced your proofs it will be time enough for me to answer them.

You say, on page seventy-five, that "When Infant Baptism first emerges into history, we find that the child was first anointed with oil on the brow, ears, back, hands, and feet," etc. If you mean that these ceremonies were first introduced at the time you say Infant Baptism was first introduced, this is notoriously untrue, for these ceremonies were used in the



baptism of adults as well as infants. If you mean that they were also used in the case of infants, that is true enough, but what is it to your purpose? For as to these ceremonies being any objection to Infant Baptism, they would be equally an objection to adult baptism. And as to any pretense you may set up that they are as much of Apostolical authority as Infant Baptism, you cannot, as far as I remember, find any single ancient author who has made such an assertion; and that they were not considered by the ancients as an essential part of the sacrament of baptism will appear from the twenty-seventh chapter, seventh book of the Apostolical Constitutions: "But if neither oil or ointment be present, water is sufficient both for the anointing and the seal."

You say, page 80, that Infant Baptism was never sanctioned by any Council till the Council of Carthage, 418. If you mean by "sanctioned," approved of, assented to, in any Council, this would be so palpably contrary to the fact, that you yourself have confessed the contrary, page 67, in acknowledging that Infant Baptism was recognized by the Council of Carthage, held A. D. 253, or 153 after the Apostolic age. But if you mean by "sanctioned by any Council," decreed by any Council, before the Council of Carthage, A. D. 418, then your assertion is not only true up to the time of the Council of Carthage, but of that Council, too. For Infant Baptism was never decreed by *any Council*. Why should it, indeed, when its divine institution was universally acknowledged? Councils utter their decrees regarding articles of faith which have been called in question.

But who before the twelfth century ever questioned the scriptural character of Infant Baptism? \*

In your fruitless attempt to lessen the proof of Infant Baptism from the authority of Cyprian, or of the Council of Carthage, held under him, you furnish arguments to refute your own argument. Thus, after speaking of Cyprian as the great advocate of Infant Baptism, and of the celibate state, you tell us that the morals of the virgins or nuns were worse in that age, and country, than they have ever been anywhere since. From this it would appear that Infant Baptism could not have been a corruptor, but a purifier of morals, as the nuns were not so bad after its introduction, according to your account, into North Africa. Page 74. So again, page 71, in your quotation from Isaac Taylor, you sanction his assertion, "That the first five centuries, or we might say, the first three centuries of the Christian history, comprise a sample of every form and variety of intellectual and moral aberration," from which it would seem that you, with him, consider the first three centuries worse than the fourth and fifth; yet, according to you, Infant Baptism was introduced into North Africa in the third, consequently it did not corrupt but improve mankind. Page 73. Thirdly, you give us to understand that the doctrine of Baptismal Regeneration began with Tertullian. But take this for granted, and admit your confounding Baptismal Regeneration with Baptismal Salvation to be no confounding; then, as I have indubitably shown that the baptizing of little children, includ-

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[\* Tertullian, and Montanism objected to Holy Scripture itself.]

ing infants, did exist in the time of Tertullian, the doctrine of Baptismal Regeneration, which, according to your statement, was developed between the time of Tertullian and Cyprian, could not have been the cause of Infant Baptism, unless the effect can precede the cause. Besides, it manifestly appears that the doctrine of Baptismal Regeneration was held by Justin Martyr, in a distant region from Africa. How futile then have been your attempts to get rid of the thorough evidence of the full establishment, not introduction, of Infant Baptism, in the time of Cyprian. You bring forward those ceremonies, and those opinions, which existed throughout the Christian world, and, therefore, could be no proof of the peculiar corruption of Africa, as instrumental in introducing Infant Baptism. One of these "corruptions" as you call it, was advocated by St. Paul, and even by our Blessed Saviour himself; and as for the ceremonies which accompanied the performance of baptism, they were, as I have clearly shown, not considered as essential to the sacrament, and at the time of the Reformation, being supposed to have been, or likely to be, abused to purposes of superstition, they were omitted by the reformer. They are still retained by the Greek churches, and the Church of Rome.

As I have clearly shown that Baptismal Regeneration was held as early as the time of Justin Martyr, and by him, forty years after the death of St. John, and in a part of the Christian Church distant from Africa, to say nothing of St. Paul's having held it (Titus iii. 5), why did not this heresy, as you term it, generate Infant Baptism in the re-

gions in which Justin Martyr lived, or which he frequented? [or did it?]

I come now to the subject of Infant Communion, as bearing on that of Infant Baptism. I think this is an argument of more force than any other you have produced. Suppose, then, you were able to show that Infant Communion was proved to have existed at as early a time, to have been as generally, universally practiced as Infant Baptism, and that the evidence of such existence were as clear, as full and perfect, as that of Infant Baptism, what would you prove by such showing? That the evidence for Infant Baptism was false? By no means; you would only prove that Pædo-Baptists were inconsistent; that while they receive and practice one institution of our Redeemer, why do they not receive and practice both? And certainly, if they were both maintained by the same authority, the question would be hard to answer. But even then, supposing the arguments for both to be equal, we could say that assuredly it were better to observe one institution of our Redeemer, than to neglect both, as you do. But in truth, neither from antecedent probability nor from Scripture, nor from antiquity, is there the same authority for the necessity of Infant Communion, that there is for Infant Baptism. There is no such *ritual* observance in the proselyte practices of the Jews for Infant Communion as we have for Infant Baptism; nor have we, as you suppose, any such analogy of necessity from the Jewish Church for Infant Communion as we have for Infant Baptism. The Jews were expressly commanded to circumcise their children; from analogy we have

one argument of fitness for baptizing little children, even infants, but in the case of the passover, mere infants could not partake of it; nor could they be brought from a distance without their mothers, and if their mothers were permitted even to partake of the passover, they were not required. (Ex. xxiii. 16, and Dent. xvi. 16.) As the latter has it, "three times a year shall all thy males appear before the Lord thy God, in the place which he shall choose." The Parthians, Medes, and Elamites spoken of in the second chapter of the Acts do not appear to have brought either their wives or their children with them. Infant Communion has not the same authority from Scripture as Infant Baptism. The command of our Saviour to his Apostles to disciple all nations is general, it is no more directed to adults than to children, and the pretense from St. Mark that the actual exercise of faith must necessarily precede baptism, we have shown to be baseless. On the contrary, in the institution of the Lord's Supper, besides the accompanying circumstances in one case being so very different from what they are in the other, our Saviour requires of His disciples that they should celebrate and receive the Eucharist in remembrance of Him, which mere children, infants especially, could not do; and St. Paul, in 1 Cor. xi. 28, enjoins on those to whom he is writing, that a man should examine himself, before he eat of that bread or drink of that cup. From 1 Cor. vii. 14, I trust I have made it plain that the baptism of children is certainly to be inferred; but of their receiving the Lord's Supper, there is no such indication; to say nothing of any decided example. As regards

the testimony of antiquity, we find nothing of Infant Communion before the time of Cyprian, if indeed, the case mentioned was that of a mere infant, but nowhere in Cyprian is it spoken of as necessary, nor is there anything of the kind till the time of Innocent the First, Bishop of Rome, and of St. Austin, Bishop of Hippo, after whose time the practice spread in the Eastern, as well as the Western churches, and continued, with less or greater variation, for six hundred years; but was gradually laid aside, by the Western churches, and finally was denounced by a decree of the Council of Trent, Session xxi., Cap. 4, canon 4, "That if any one shall say that the Communion of the Holy Eucharist is necessary for young children before they come to the years of discretion, let him be excommunicated."

For my part, although I think the authority for Infant Communion and Infant Baptism, both from Scripture and antiquity, to be very different, yet were the part of the Catholic Church [to which I belong] to determine on renewing the practice of Infant Communion I should have no hesitation to engage in it, considering it a lawful result of the membership of the mystical body of Christ to which infants are admitted by their baptism.

You very wisely cease to combat any testimonials which are brought forward after the time of Cyprian. I shall mention a few of them, closing with those of St. Austin and his opponent, Pelagius. For as the Church extended and the writers of it increased in numbers and importance, so have we overwhelming proof of the existence of Infant Baptism without one dissenting voice from the times of



the Apostles. I shall give quotations from some of these witnesses, till the time of St. Austin. For after the time of St. Austin, or indeed, from "the beginning of the fourth century, to the time of the Reformation," it is acknowledged that Infant Baptism was firmly established. (Robert Hall, Vol. I. p. 482.)

I take Gregory Nazianzen, bishop first of Nazianzum, then of Constantinople, A. D. 360, or 260 after the Apostles. "Hast thou an infant child? Let not wickedness have the advantage of time; let him be sanctified from his infancy, let him be dedicated from his cradle to the Spirit." Hall, Vol. I. chap. 10.

Next we have St. Basil, bishop of Cesaræa, A. D. 360, or 260 after St. John. "There is, therefore, a suitable time for other things: a proper time for sleep; a proper time for watching; a proper time for war; and a proper time for peace; but any time of one's life is proper for baptism."

Further, from the historians Theodoret and Socrates, we learn, that the young son (Socrates calls him the infant son) of Valens being ill, the emperor, at the solicitations of his wife, sent for St. Basil, to baptize him. This the bishop agreed to do, on the condition that he should be brought up in the true, the Catholic faith, and not in the Arian, which Valens, the emperor, professed. This the emperor refusing to do, the child was baptized by the Arian bishop. (See Socrates, book 4, ch. 26.) From which account we may see that the practice of Infant Baptism was not only followed by St. Basil, but by the Arians; contrary to your quotation from Neander, supposing the quotation correct, "that Infant Bap-

tism was generally introduced into practice, and yet entered so rarely and with much difficulty into the church life" of the Eastern Church.

Next follows St. Ambrose, A. D. 374 (274).

"For unless any person be born again of water and of the Holy Spirit, he cannot enter into the kingdom of God." You see he excepts no person, not an infant, not one that is hindered by any unavoidable accident, but suppose that such have an unrevealed freedom from punishment, I know not whether they have the honor of the kingdom. From this passage from St. Ambrose, besides the proof of Infant Baptism, we find also that he, as indeed was the case with the Greek Church generally, by no means held the condemnation of unbaptized infants.

St. John Chrysostom, A. D. 360 (280).

"But our circumcision, I mean the grace of baptism, gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit, and it has no determinate time, as that had; but one that is in the very beginning of his age, and one that is in the middle of it, or one that is in his old age, may receive this *circumcision made without hands*." (Hall, p. 182, Vol. I.)

I come now to the time of St. Austin, bishop of Hippo, the latter part of the fourth century, and beginning of the fifth. That baptism prevailed we would say universally, you must necessarily acknowledge, to a very great extent. But you try to weaken the testimony St. Austin gives of the universal prevalence, both of time and place, of Infant Baptism, by asserting, first, page 69, "Augustine did more than any one of his day for the prevalence of

Infant Baptism.” I deny that St. Augustine (or Austin) *did* anything for the prevalence of Infant Baptism. Show us a single passage from his writings in which he *endeavors* to *enforce* the practice. He everywhere, as I shall presently show, takes it for granted that Infant Baptism prevailed always, everywhere, and among all. You say on page 80, “That it,” Infant Baptism, “was never sanctioned as a tenet of faith by any council till Augustine procured it to be done in the Council of Carthage, A. D. 418.”

If you mean by “sanctioned,” acknowledged and approved, such assertion would be so very far from being correct, that you have admitted yourself that Infant Baptism was recognized in the first council of Carthage, A. D. 253 (153). If you mean by sanctioned, decreed, you might have gone further and declared that it was never decreed by any Council, and St. Austin employs this very absence of all conciliar decree to show the apostolicity of the practice: “That which the Universal Church maintains and was not instituted by councils, but always continued, is most rightly believed to be delivered by the apostles’ authority.” “The custom of our mother the Church, in baptizing little children, is by no means to be scorned, nor yet to be accounted superfluous, nor at all to be believed, if there were not apostolical tradition for it.” And speaking of the Pelagians, he says: “They grant that little children are to be baptized, because they cannot contradict the authority of the Universal Church, delivered by the Lord and His Apostles.” (See Hammond’s Baptizing of Infants, § 45, B) . . . . I have inserted

the word little in Dr. Hammond's translation, as being a more exact rendering of "parvulos." I suppose you will hardly contend here, as you did in the passage from Tertullian, that parvulos means children from six to ten years old. As to the assertion that St. Augustine borrowed his notion of the apostolicity of Infant Baptism from Origen, it is entirely without proof, or foundation. You next bring forward a number of names of persons baptized in adult age, whose parents were Christians at the time of the birth of these persons. By the first of these, whom with so strange a blunder you call Gregory the Great, bishop of Rome, and who lived in the latter part of the sixth century, I suppose you mean Gregory of Nazianzum, afterwards bishop of Constantinople. The first of these, no doubt, was baptized after he was grown, but, that his parents were Christians when he was born, is by no means so certain. His biographer, Papebrochius, asserts the contrary; and that he was born after his father was in orders, depends on a single word in a hymn. Of Basil and of Jerome, the far greater probability is, they were baptized in infancy. As regards Chrysostom and Nectarius, whom by a strange mistake you have called Nestorius, there is no proof that their parents were Christians, at the time they were baptized. Of Ephræm Syrus, I trust you will tell us from whence you obtain your information. I find nothing of it in the early historians, Socrates or Sozoman, nor do I find it in Cave, or Mosheim, or Wall. Of St. Augustine, we know full well from his own confession, that his father was a heathen at the time of his birth, and for many years after.

But to return to his testimony of the apostolic and subsequent universal practice of Infant Baptism.

In the beginning of the fifth century, Pelagius, a monk of Britain, a man of great learning and a great traveler, together with his associate, Celestius, endeavored to propagate what, from him, was called the Pelagian heresy; that is, the denial of what is called original sin, the denial of our moral corruption from Adam's transgression. Among other opponents he met with, St. Augustine was the most strenuous and successful. St. Austin insists that there never was [any one] throughout the Christian Church who did not baptize infants for the remission of sins. Now, as this could not be for actual sins, it must be for original sin. To which Pelagius replied, that, without doubt, infants always and everywhere had been baptized, not for original sin, but for admission into the kingdom of heaven.

It is not with the opinions of either of these men that I am at present concerned, whether baptism is given to infants either for the forgiveness of original sin, or not for that purpose; my object is simply the testimony they both bear to the universality of Infant Baptism, both in time and place, especially the testimony of Pelagius, since he could not be possibly suspected of favoring the practice from any advantage to his cause. Could he have said it with any truth, how easy would it have been for him to reply: "You are mistaken in your premise; the baptizing of infants does, indeed, exist in your corrupted churches of Northern Africa, but it does not exist at all in the churches of Britain; it exists but partially and recently in the churches of Greece,

or Syria, or Asia, or anywhere else that I, who have traveled in all the countries, could ever observe. As your premise is, therefore, false, your conclusion must be false." But Pelagius declares the very contrary. He acknowledges that he never heard or read of any part of the Christian world in which infants were not baptized. Now, were these two opponents capable judges of the practice of Christians? Both were learned men. One, Pelagius, had been a great traveler. Were they not as competent to judge of what had been the practice of the Christian Church as certain moderns? If I may express an opinion of German criticism, on which you so much depend, it is rather a facility of discovering difficulties in the way of established opinions than exactness in weighing probabilities to determine the truth.

I am not sure, however, that I should not be willing to rest the cause of Pædo-Baptism on your confession of its existence in "Northern Africa" in the time of Cyprian, at the first Council of Carthage of which we have any record. You labor, indeed, to make it appear, but certainly most fruitlessly, that the action of that Council, respecting the baptizing of infants before they were eight days old, was the beginning of the practice of Infant Baptism. But the general question respecting the baptizing of little children (*parvulorum*), including infants, was not at all raised, it was hardly hinted at, except as plainly and fully implied, as an established practice, beyond a hint of dispute, and that in a council of sixty-six bishops. You say sixty; but that is another of your ecclesiastical history mistakes. Was



the district of country over which these sixty-six bishops presided the only part of the world, then, in which Infant Baptism existed? And does this corrupted region of the advocates of celibacy, and of the use of oil and ointment in baptism, so dominate over the rest of the Christian world, so terrify or seduce the whole visible church of Christ, or pretended Christians, that not a single voice, not a word, not a syllable, by any person whatever for at least one thousand years, Catholic or heretic, or schismatic, Pelagian, or Augustinian, was ever written or uttered against this most, according to your recent sect, unscriptural, ungodly practice of baptizing infants, so destructive to true piety, to the true interest of God's Holy Church, while such determined, I had almost said fierce, contests were raised about matters of, certainly in some cases, not superior, in others of decidedly inferior, importance? As to the first class, whether heretical baptism, if performed in due manner and with proper words, was or was not valid; of the latter kind, whether the paschal, or, as we call it, Easter feast, should be kept on the fourteenth day of March or April, or on the Sunday following. You will probably adduce Tertullian to the contrary, who recommends the delay of the baptizing of little children (*parvulorum*); but does Tertullian intimate in the least degree that the baptizing of little children, infants included as we say, not boys of ten years old, that the baptizing of infants is unlawful, unscriptural? Certainly not; for he recommends the same delay for young persons and widows.

I come now to your most abortive attempt to show the evils of Infant Baptism. I have already sufficiently, I hope, treated of the relation of the Jewish Church to the Christian, and how far they are to be considered identical. I do not think I need trouble myself or my readers any more with the subject. As to the ritualism, or rather, ritualists of the Episcopal Church, and the Low Churchmen, as you term them, I trust there is nothing to be apprehended of the severance of which you write. At our last General Convention the two parties, if they can be called such, instead of being more widely separated, were drawn more closely together. We found we did not differ so much from one another as we had feared would be the case. There may be extremists here and there, but the Episcopal Church has gone through this trial before, and has come from it stronger than ever. A fertile soil will have weeds.

In regard to ritualism, it is a word comprehending such a variety and extent of ceremonial, we must get a proper comprehension of its meaning before we undertake to condemn it. Ritualism is simply the use of rites and ceremonies in the worship of Almighty God, and may be very proper, or very improper.

If it tend to produce greater honor and reverence toward the Majesty of Heaven, greater devotion in the heart of the worshiper, and at the same time is in accordance with the rules and usual practice of the Church, it cannot but be proper. On the contrary, if it tend to superstition, idolatry, or mere sensuousness, or be contrary to the rules or general and approved practice of the Church, it cannot but

be improper and injurious. Every body of worshipping Christians must have a ritual of some sort and to some degree. Even the Quakers have some ceremonial, and the broad brim and straight-cut coat is to them in place of other ritual. You have, no doubt, some form or order for conducting Public Worship; and not very long ago your place of worship was hung in black to honor the burial of a man of great worth among you, and who had rendered great services to your communion. This looks to me somewhat ritualistic. I suppose if in the Episcopal Church it had been done [it might have been called so].

I come now to your second evil of Infant Baptism, the doctrine of Baptismal Regeneration, which you call a heresy.

As I hope I have sufficiently answered your allegations on this point, I might refer back to what I have already written, and give myself no further trouble. I choose, *ex abundanti*, to add a few remarks to what I have already answered.

*First.* If Infant Baptism was the result of the doctrine of Baptismal Regeneration, this doctrine must have been of very high antiquity, for St. Paul recognizes the baptizing of infants by telling the Jews that *all* their fathers were baptized unto Moses in the cloud and in the sea. The Jews, in the reception of proselytes, did baptize infants as well as adults, and, indeed, held, if not baptismal, sacramental regeneration. The baptizing of infants was, from traditional evidence, most probably practiced by St. John B.\* And I trust I have made it sufficient-

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\* Appendix A.

ly clear that, as there is nothing against it in Holy Scripture, so there are plain [arguments for it].

As to the baptism of infants, the doctrine of Baptismal Regeneration had no more to do with its origin than with the origin of the baptism of adults. That the practice of baptizing infants was introduced by the doctrine of Baptismal Regeneration is a mere hypothesis of your own, or of your denomination, asserted very confidently, but not proved; and an example to the contrary may be observed at this very time in the case of the Campbellite Baptists, who are certainly as decided Anti-Pædo-Baptists as you can be, and yet hold firmly and tenaciously the doctrine of Baptismal Regeneration, as I suppose you know.

In regard to the doctrine itself, I need not repeat what I have already written of the view which the Episcopal Church takes of it. Comparing the article with the formularies of her faith, I can most successfully urge that the doctrine of the connection of baptism with regeneration is certainly taught in Holy Scripture, was certainly held by all antiquity, and is received by very far, indeed, the greater part of the Christian world at the present day. That it is [contained in Jno. iii. 5, as held always, till] Calvin, or, perhaps, as I stated, before him, Wickliffe endeavored to introduce a different interpretation. So, again, Titus iii. 5, was universally interpreted of baptism, and is so even by Calvin, in his comment on the passage, and is the generally received interpretation at this day. That the doctrine of the connection of baptism with regeneration was held by the ancient Church is most certain, for a

single example to the contrary cannot be found. Beginning with Justin Martyr, forty years after the death of St. John, there is not a single exception, in all antiquity, of this doctrine being held, that whosoever was spoken of as regenerate had been baptized; whosoever had not been baptized was not called or considered regenerate. As, for instance, a godly Quaker, if such a person was ever found in antiquity, would not [have been] called or considered regenerate, a godly baptized person would [have been]. As respects the doctrine at present, you contend that it is held by almost all, if not by all, Christian bodies except yourselves; so that, if the rule of St. Vincent, "*Quod semper, quod ubique, quod ab omnibus,*" that which was received or practiced at all times, in all places, and by all persons, must be true, if applicable on any occasion, must be applicable in this instance.

[On page 92, you say that there cannot be produced any Baptist work that "teaches that sins are pardoned in baptism, or souls regenerated by this ordinance." Whether any Baptist writing ever taught this or not, the question is, does Holy Scripture teach that baptism is the appointed sign of the forgiveness of sins, so that, according to it, the certification of forgiveness of sins is said to be given in baptism? Vide Acts ii. 38, xxii. 16, and Eph. v. 26. And it cannot be doubted that all persons fulfilling what is required of them by the Gospel have their sins forgiven in baptism. As to the application of the word regeneration, that has been discussed above.

As to "administering the Lord's Supper, or per-

forming the act of baptism for the dying," whether it "disturbs their peace," or comforts them, depends upon their condition and state of mind. If the sick person's faculties are clear, and his mind disposed to testify his faith by Christ's *appointed way*, in fellowship with the Church, represented by the few members gathered by his bedside, there can be no good reason to refuse him his desire so to do. In regard to the Lord's Supper, our Church requires two persons, at the least, to partake with the sick person; and that, with the minister, makes a little church. But if his condition or circumstances prevent the communion, "if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth."

Besides, if for a dying person to receive a sacrament, when his *condition allows it*, does not add to his comfort, or his own or others' assurance of his faith, why does it add anything to a well man's assurance? And why is the decorous, and solemn, and orderly, and devout administration of a sacrament any more disturbing to the peace, than the very exciting prayers, and exhortations, and singings, that are sometimes thought necessary by the bedsides of the dying?

When the very name "Baptist," which the Anti-Pædo-Baptists adopt, is taken from this sacrament,



it seems harsh that you should say that those who think you make too much of baptism utter a "silly slander." (P. 93.)

As to Immersion, that question is not under discussion now.

I come now to take notice of the third "evil," that "Infant Baptism corrupts the Church," etc. I deny this; first, because it has been proved above that it is scriptural, and therefore, cannot have this tendency. Its tendency is to preserve the Christian people from lapsing into infidelity. The progress of "Baptist principles," if you be right as to their extent, is lamentable, for it is an encouragement to that scorn of infancy, and childhood, and of the advantages of their innocency, which our Saviour rebuked. If the progress of Baptist principles has led a great number of Pædo-Baptists in various denominations to treat their children as if they had never been baptized, the greater pity that their faith has become so weak, and their negligence so great. The departure of many, who have been baptized in infancy, into wicked ways, no more proves that infants ought not to be baptized, than the wicked behavior of so many baptized in adult age, proves that they ought not to have been baptized, or *that in every such case* their baptism ought to be repeated. *Ought it to be repeated?* Please answer. The corruptions you speak of cannot be proved to be connected with the Baptism of Infants; but can be traced more easily to other causes.

As to the fourth charge, of the evil of "the confusion produced among the adherents" of the Baptism of Infants. There is no confusion in the P. E.

Church *if the exposition of Doctrine* in our standards is considered, as set forth by authority of the Church, according to Holy Scripture. What confusion exists otherwise, is the effect of loose, or ill-educated thinking.

The fifth evil charged is that of striking at "the root of religious liberty." Since we are now endeavoring to arrive at the truth, may not the speaking of that which is "*dear to an American heart,*" have too much of an *ad captandum* effect? I have no doubt that the truth of the Holy Scripture is the only thing that can preserve this nation of ours, as it has been Bible truth that has been the preservation and glory of the British people, the most honored of God, in the whole history of the world, excepting Israel. The Bible and the Church have not ceased to be dear to the majority of Englishmen; and since the time of the Reformation of the Church, and of its giving to others, and to you, the translated Bible, from being three millions, the English-speaking people have increased to ninety millions. Your objection to baptizing an infant and instructing it in the "tenets" of that Church, is answered thus: First, the only difficulty consists in the differences of different denominations. Those differences are not owing to baptism, but to the variances of men's minds, which are also found among Baptists. The intended effect of baptism is to introduce them into the school of Christ, the Church (universal), especially to faith in the doctrine of Redemption through Christ, expressed by faith in the Holy Trinity.

What is done for the child is done for its good, and will be for its good, unless he ungratefully and

sinnfully reject that good, and refuse to believe that truth. God has given in charge to parents, and lawful guardians, to bring up children "in the nurture and admonition of the LORD." Taking your attitude of mind on this subject, the infidel would have as good a right to complain of the violation of liberty ; because, before the child can weigh and choose his opinions, we—*i. e.*, you and we—put into the child's mind notions concerning God and Christ, and miracles, and prophecies, and grace ; thus giving him, the infidel, much trouble to undo it all. But we reply, God has constituted the relations of life for this purpose ; and there is a truth of God that has been *transmitted successively*, contained fully in the Bible ; and by God's blessing we will continue to be beforehand with the devil, and wickedness, and infidels. For true freedom is the right to our own, to what God has given us.

You show no express command from Holy Scripture for believers (those professing faith) *only*, to be baptized ; you assume it and assert it. The only express command to baptize is Matt. xxviii. 19. Your other texts are statements of the conditions of a covenanted title to, or promise of salvation, of which baptism is made one.

The sixth charge of evil is, that the baptizing of infants rests upon tradition and not Scripture, and therefore, assimilates us to Romanists. Evidence has "demonstrated" that the extending, or not refusing, the ordinance to infants does "find support in the Bible." Men like Bunsen, Stovel, etc., may have their vagaries, weaknesses, and theories, but the truth and the testimony of the Church to the facts that the Bible

was given of God through the Apostles and Evangelists, and that Baptism of Infants was ever held not to be forbidden by Holy Scripture and the Apostles, but on the contrary that they were included, of course will be regarded more than what these objectors say.

As to the way the Rev. Mr. Crogan, and the Romanists, have of arguing, we do not care a fig for it. It seems a sophistical attempt of theirs, tried also in regard to the doctrine of the Trinity, and many other points, to dislodge us from the strong ground of Scripture. It is an ingenious, perhaps artful, thing; but we care nothing for it.

We gave you the translation of the Bible. According to the Baptist theory, you are the only and sole visible Church on earth. For only baptized persons are in the visible Church—and you claim to be the only baptized persons, and excommunicate all others (I am only stating, not finding fault). Now, contemplating the whole so-called Christian world, and considering the small proportion of you as yet, and remembering that for the first thousand years at least, *you are here challenged to produce an author or writer, of any kind*, that alludes to a Church organized and constituted on the present “Baptist principles,” there seems great difficulty in accepting your theory. But I put this point: you being the only visible Church of Christ, how comes it to pass that you have not originally given to, or preserved for the world, the Holy Scriptures, to do which certainly is one office of the Church, but have received them, both in the Hebrew and Greek and in translation, originally and *solely*, as I think, from the Pædo-Baptist body, who, according to your

theory, are not in the Church at all? God's only Church visible, absolutely, and solely, as far as can be made to appear, dependent for the Word of Life upon those who are not in it!

As to what you maintain to be facts in your "conclusion." It is a fact, that receiving a child into Christ's fold, the Church, the Kingdom of God on earth, by baptism, does promote its preservation from infidelity and is the proper beginning, for it, of a life of piety.

Dr. F. Wilson's testimony (p. 113), and that which you tell us of the Baptist Sunday-school in Raleigh, only illustrates this principle, viz., that a sect struggling to prove its theory practically, always makes extraordinary exertions for some time, and active measures have their effect. While it has always been the peril of those whose minds are poised level on the eminence of truth, not shaken much by fanaticism or the excitement of opposition, that they may subside into self-complacency and negligence, or worse.

As to the second fact, "that Infant Baptism is," (as you think), "rapidly decreasing in this country;" that does not touch the matter of its truth, and right. Falling in with this way of looking at the subject, I might say that many persons think that the American character is degenerating, and that rationalism and looseness of moral principle, and skepticism, and diminished intellectual power, are becoming more noticeable in the nation. All this sort of talk is conjecture and not argument; and assumes alleged effects to be from alleged causes.

As to the "third fact." There are all sorts of uninstructed and crotchety minds.

As to the "fourth fact;" that nearly every one of your witnesses is a Pædo-Baptist. First, you have a motive, I might think, for managing it so. But the truth I think to be, that only lately have you had any men of considerable pretensions to learning or authority to quote from, and must resort in a great measure to the peculiar things said by some of our singular men.

May our Baptist brethren go on in the learning both of Scripture and of history, and with knowledge and love we shall come to agree—you with us.

As to the "fifth fact," that those who do not believe in Infant Baptism, and yet remain with Pædo-Baptist Churches, are false to God and His truth. This seems to be not so much of the nature of a "fact"—for you cannot know the whole motives and convictions of any mind,—as it is a rash and uncharitable accusation. Rash, because you seem not to consider that this embarrassment about abandoning opinions once held, and associations previously formed, is not peculiar to those who have been unsettled in their views of baptism; but it happens to many men, on many other subjects, and delay and study, with Divine aid, may be a means of saving from error and wrong-headedness, as often as of keeping in error; uncharitable, seemingly, because your words are calculated, by an awful accusation, to frighten some, who take their want of strong and instructed convictions for positive disbelief, to surrender at once. At the worst, your proposition ought to have been expressed, "are false to *their own convictions or opinions* concerning God and His truth." They might be false to His truth after they had



yielded to your arguments, and any errorist might speak as you do, of any whom he found unsettled in their previous opinions, and slow to adopt his. Even those who think themselves well informed of Scriptural and ancient truth, ought not to judge rashly or uncharitably, otherwise I might say that many, who, after studying Holy Scripture and ancient authors, cannot but perceive the Scripturalness and Apostolicity of the P. E. Church, would come over but that, etc.

May God cause the truth to appear, and may the love of Christ the LORD enable us to love the truth best, and to love one another. R. H. M.]

# APPENDIX.

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## A.

THE fact that the "Christians of St. John," or "Mendai Yahia," baptized infants by affusion has some significance in showing the probability that infants were baptized by St. John Baptist; because Eastern customs, once formed, are not so liable to change as ours. According to the book of Ignatius-a-Jesu (1652), who visited them, this people, claiming origin from John Baptist, and numbering about 25,000, dwelt at Bassora, on the Euphrates, and practiced the baptism of infants, children in the arms, by sprinkling and affusion three times, and afterwards plunging three times in the water, with words said over them by the minister that were altogether defective, from a want of Scriptural or Gospel form. They baptized on the Lord's day only, annually, and only in a flowing river, etc., etc. Tavernier, in his book (1810), confirms this.

(L.)

## B.

[Instead of the *modern phrase* "Member of the Church," we find in the New Testament the term "hagios," *i. e.*, "saint," used as well for children as for older persons. The distinction of children and adults in regard to relations to God in the Church, seems only modern, and not found at all in the *phraseology* of Scripture.]





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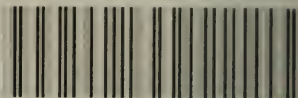
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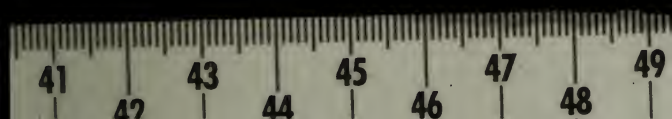


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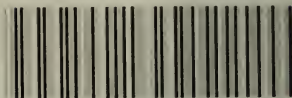


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